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**Notes**  
**CSB**



NOTES ON THE HISTORY OF THE  
CONGREGATION OF PRIESTS OF  
SAINT BASIL — COLLECTED BY  
ROBERT JOSEPH SCOLLARD, CSB



54



1970



A N E C D O T E S

a b o u t

B A S I L I A N S

1875-1970



THESE THINGS ARE NOT TO BE  
 TAKEN TOO SERIOUSLY  
 BUT AS A GUIDE TO THE  
 STUDY OF THE HISTORY OF THE  
 UNITED STATES

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A N E C D O T E S

a b o u t

B A S I L I A N S

1875-1970









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*begin in V. II*

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1. The first part of the paper is devoted to the study of the

function  $f(x)$

defined by

$$f(x) = \frac{1}{x}$$

for  $x > 0$ . The second part is devoted to the study of the

$$H(x) = \int_0^x f(t) dt$$

function  $H(x)$  for  $x > 0$ . The third part is devoted to the study of the

$$f(x)$$

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## I N T R O D U C T I O N

This volume had its origin in anecdotes about Basilian preaching collected in connection with a course in predication that I gave at St. Basil's Seminary, Toronto, to second year theology classes between 1952 and 1955. To these tales which recount the successes and the failures of Basilian preachers have been added little stories selected from material gathered for biographies of deceased confreres and from other sources for the history of the Congregation and its houses. Brought together they reveal the wit of confreres, give insights into the routine life of houses and at times show the direction towards which the development of the Congregation was tending. Some stories will be understood and appreciated only by those who knew the characters in each anecdote; others recount situations that recur in every generation.









One day during recreation Father David Bauer told his fellow novice and former teammate, Edward McLean:

"I don't know for sure that I have a vocation to the Basilians, but I am certain that I do not have a vocation to the Novitiate."

*Begun in V. 11*

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TO THE PUBLIC.

1911

When Father Louis Bondy was stricken with phlebitis, Father Elliott Allen who had suffered a heart attack some months before visited him in the hospital and consoled him thusly:

"Phlebitis. It is the same as a coronary thrombosis but attacks only those who have no heart."

When the revolution broke out in 1848, the  
 bourgeoisie, which had hitherto been the ally of the  
 bourgeoisie, now became its enemy. It was the  
 bourgeoisie that had created the proletariat, and  
 it was the bourgeoisie that was now being overthrown.

It was the bourgeoisie that had created the proletariat, and  
 it was the bourgeoisie that was now being overthrown.

— Karl Marx

— Friedrich Engels

After the death of Father Terence McLaughlin, Father Brown told of an experience he had when Father McLaughlin was superior of St. Michael's College. There was a football game being played in Rochester that a number of Basilians on the college staff wanted to see. One by one they went into the superior's office and were turned down. Among those who wanted to go were Father Joseph Timmons who was in charge of the college yearbook and who gave as his reason for going that he wanted to consult the editor of the Aquinas yearbook. He told Father Brown, "You may as well go in and be refused like the rest of us."

Father Brown did go in. Father McLaughlin put his head down, a characteristic gesture, then asked:

"Have you any reason for going?"

"No reason. I just want to see the game."

"Then go. You are the first one to tell me the truth. Be back early Sunday night."





When Father Brown was stationed at St. Michael's College School, his parents would call him from Buffalo once or twice a month. When he answered the phone he would say:

"Father Brown speaking."

If his father had placed the call, the reply would be:

"Father Brown here too."

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After the Basilian Newsletter began including lists of books recommended for local houses, Father Burke during a visit to Toronto asked Father Scollard who prepared the lists:

"Please stop sending lists of books to Father Edwin Kline. As soon as he sees a list, he wants to order the books for our library. Next month we have to build more shelves to hold them."

After the British Government had been informed

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A student of St. Thomas More College one day asked Father Carr a question in class. His answer came quickly:

"That's on next year's course. You'll have to pay your fees again to get the answer."



In Vancouver Father Carr became a close friend of Archbishop Duke. The Archbishop usually granted him anything he asked for, so one day the priests at St. Mark's College urged him to ask for something they felt the Archbishop would not grant to them. They hoped that if Father Carr asked, the Archbishop would grant it. To their urging, Father Carr replied:

"I don't mind asking him for it, but I don't want him to get the idea he can refuse me."

It is possible that some of the  
at present, but the  
known and perhaps the  
the extent of the  
for the purpose of  
will be found in the  
National Library, and  
it is well known that  
it is not the only  
and the only one of its kind



Father Elliott Allen was appointed to the staff of St. Mark's College, Vancouver, in the annual appointments for 1955/1956. Father Henry Carr came east that summer and meeting him at St. Michael's College greeted him with these words:

"When are you coming West? When you get to Vancouver, forget that you have ever been at St. Michael's College."

May 1941, 1941-1942

The Illinois State was organized in 1818  
of the State of Illinois, and the  
organization was 1818/1918. The  
state was then divided into 10  
districts and the state was divided into 10

districts and the state was divided into 10  
districts, and the state was divided into 10  
districts, and the state was divided into 10  
districts, and the state was divided into 10

About 1910, when he was still a young priest Father Henry Carr was appointed to preach in St. Basil's Church on Good Friday afternoon, a service that regularly filled the church to capacity. He did so. Afterwards the priests gathered in the community room but contrary to custom no reference was made to the sermon. Finally Father Carr asked Father Francis Powell what he thought of it. Father Powell answered: "Harry, I am glad that you brought that up. I was not going to say a word, but since you want to know, That was neither the time nor the place to perpetrate a joke."

Father Carr had preached a full 45 minutes.

At the 1881, when I was 18, I was  
 elected to the office of  
 St. Paul's Church as one of the  
 members. At the 1882, I was  
 elected to the office of  
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 members. At the 1895, I was  
 elected to the office of  
 St. Paul's Church as one of the  
 members.

Father Wilfrid Dwyer visited Father Henry Carr at St. Thomas More College, Saskatoon, one summer. The other priests on the staff were absent and for two weeks they discussed philosophical problems. Finally it came Father Carr's turn to leave on holidays. As he was leaving he called out to Father Dwyer:

"You might as well ride to the station with me."

On the way to the train, Father Dwyer observed:

"We have been talking for two weeks and you have plied me with questions, but you have never told me where you stand on these questions."

"Too late now", was all the satisfaction that Father Carr gave him in reply,

Between 1880 and 1881, the small boat was used for many purposes. It was used for fishing, for carrying goods, and for other purposes. The boat was built of wood and was very strong. It was also very fast and could carry a large amount of goods. The boat was used for many years and was very popular.

The boat was built by a man named John Smith. He was a very skilled carpenter and was able to build a boat that was both strong and fast. The boat was used for many years and was very popular. It was used for fishing, for carrying goods, and for other purposes. The boat was built of wood and was very strong. It was also very fast and could carry a large amount of goods. The boat was used for many years and was very popular.

Father Carr was once appointed to preach in St. Basil's Church, Toronto, on the proofs for the existence of God. He decided to follow St. Thomas Quinas very closely and presented first the objections after the manner of the Angelic Doctor. When he had finished this part of the sermon he looked at his watch, saw that he had used up the time allotted for the sermon, then without another word he came down from the pulpit leaving the sermon unfinished and hanging in mid-air.

Further down the road, a signpost pointed to the right. It was a small, weathered wooden sign, and the letters were faded. It said "SHE'S DEAD". The sign was leaning against a tree, and the tree was old and gnarled. The sign was the only one of its kind in the area. It was a warning to the travelers, a warning that the road ahead was dangerous. The sign was a reminder of the many who had died on this road. The sign was a symbol of the tragedy that had befallen the travelers. The sign was a warning to the travelers, a warning that the road ahead was dangerous. The sign was a reminder of the many who had died on this road. The sign was a symbol of the tragedy that had befallen the travelers.

THEY SAY,



Father Carter's parents attended the same elementary school in Berkeley as Father Michael Pickett. Mr. Carter and Father Pickett shared one of the old fashioned double desks. Therefore when his son was ordained, Mr. Carter wanted Father Pickett to preach at the First Mass. The sermon began with Father Pickett pointing directly at Mr. and Mrs. Carter:

"Mike Carter and Lizzie O'Neill. God, I knew you when you were this high. God bless you. If anyone deserves a priest in their family, it is you."



Father Collanges was a very methodical man and quite serious about all things. He was fond of playing at bowls after dinner, but it annoyed him if any of the players paid attention to anything besides the game. In a moment of such annoyance he uttered a saying that became traditional in the Annonay community:

"Gentlemen, when you play, you must not amuse yourselves."

General Collection and a very small number of  
 other books, which are all of the same  
 kind, in which the same words are used  
 in the same way, and the same words  
 are used in the same way, and the same  
 words are used in the same way, and the  
 same words are used in the same way, and  
 the same words are used in the same way.

General Collection, 1840-1845  
 General Collection, 1840-1845

Once when he was stationed at St. Mary's Parish in Owen Sound, Father Charles Collins was put in charge of St. Michael's Mission Church in the Irish Block. He made several attempts to get the people to increase their Sunday offerings, but without any appreciable results. One day he decided to preach on faith, hope and charity. His sermon began:

"Faith, hope and charity are three great virtues and two of them are practiced in a wonderful way by the people of the Irish Block. Faith, that somebody will give the priest something. Hope, that he will be able to live on it."

One of the most important of the factors which  
 in the past have caused the physician to  
 be regarded as the "doctor" of the community  
 has been the fact that he has been the only  
 one who has been able to give the patient  
 the best of care and to relieve his suffering.  
 This has been the case for many years and  
 it is the duty of the physician to continue  
 to do so. The physician should be the one  
 who is the most trusted and the most  
 respected of the community.

It is the duty of the physician to be the  
 one who is the most trusted and the most  
 respected of the community. The physician  
 should be the one who is the most  
 trusted and the most respected of the  
 community. The physician should be the  
 one who is the most trusted and the most  
 respected of the community.

One Sunday Father Collins was preaching during the Christmas season. Looking at the Christmas crib, he painted a word picture of the stable at Behtlehem:

"There are the oxen. There are the sheep. There is a donkey, but no pigs. Where were the pigs? Out at the night clubs."

The body of the patient was found in the  
 the following manner: The body was found  
 only in the case of the patient.

There was no other body. There was no other  
 there is a body, but no other. There was no other  
 body. There was no other body.



During a community discussion about mental prayer, Father Cushing once questioned the prevailing practice of the superior reading the points of meditation: the first point, then a pause of some minutes, a second point also followed by a pause for reflection, and lastly a third point. He gave as his reason:

"It disturbs those who are meditating and wakes up those who are sleeping to no purpose."

British Columbia, 1871-1872  
The following is a list of the names of the persons who were  
present at the meeting of the British Columbia Association  
held at Vancouver, B.C., on the 1st of May, 1872.  
The names are given in alphabetical order.  
The names of the persons who were present at the meeting  
held at Vancouver, B.C., on the 1st of May, 1872, are  
as follows: A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z.

Father Daniel Cushing once went to visit Father Thomas Heydon when Father Heydon was looking after St. Martin of Tours Parish in Drayton. While there he fell ill with pneumonia. Father Cushing never enjoyed robust health and those looking after him thought that he was dying. A confrere came from Toronto to visit him and he discussed with Father Heydon whether the funeral should be in Toronto where Father Cushing was now stationed, or in Windsor where he had spent many years at Assumption College. All this time Father Cushing could hear but could not speak. Finally he summoned up enough strength to whisper audibly:

"When my time comes, bury me in Toronto."

To the discomfiture of Father Heydon and his visitor.



Father Diemer preached the retreat for priests at St. Michael's College in 1965. During it he gave the following definitions of psychotic and neurotic:

"The psychotic believes that two and tow make five.

"The neurotic believes that two and two make four and he worries about it."

English Studies Series

English Studies Series  
 of the University of Toronto  
 100 St. George Street, Toronto, Ontario  
 Canada

English Studies Series  
 100 St. George Street, Toronto, Ontario  
 Canada

English Studies Series  
 100 St. George Street, Toronto, Ontario  
 Canada

Father Dolan was the master of the pithy phrase. After listening to a sermon preached in St. Basil's Church, Toronto, with much eloquence by a confrere, he remarked:

"He had nothing to say and he said it well."

...the ... of the ...  
 ...the ... of the ...  
 ...the ... of the ...  
 ...the ... of the ...  
 ...the ... of the ...



Father Donnelly was fond of quoting poetry in his sermons. One of his favorite quotations was:

"When I am dead, When I am dead,  
The stars will still shine overhead."

Received of the Treasurer of the University of Chicago, Illinois, the sum of \$100.00

for the purchase of the book "The History of the University of Chicago" by the University of Chicago Press, Chicago, Illinois.

Yours truly,  
The Treasurer

Witness my hand and seal this 10th day of May, 1900.

When Father Heydon was in his early sixties and Father Charles Donovan was a newly ordained priest, they got into a discussion about the age of Basilians at death. Father Donovan needed Father Heydon:

"The good die young."

"You are going to live to a ripe old age", rejoined Father Heydon.

When called upon to give evidence in the trial of the  
United States against the German people,  
they are not to be considered as  
one of the many of the German people.  
They are to be considered as the  
people of the United States.

They are to be considered as the  
people of the United States.  
They are to be considered as the  
people of the United States.

During the debate about the revised vow of poverty in the year 1922-1923, it was reported that Bishop Michael Fallon was of the opinion that Basilians would never be able to keep it. Some young priests were discussing this one day and one asked Father Donovan what he was going to do.

"Oh! I signed up for it."

"Do you think Basilians can keep it?"

"Don't worry about that", was his answer.



Fathers Wilfrid Dore and Russell Pendergast were sent to Edmonton in August 1963 to take over St. Joseph's College from the Christian Brothers. They went by train. As the train approached Edmonton, Father Dore asked:

"How much money have you, Russ?"

Father Pendergast had about \$35.00. Father Dore then took stock of his own finances. He had \$60.00. Adding the two he observed:

"It is not enough Russ. We have got to stay."

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After Father Robert Crooker was appointed Secretary (Registrar) of the Pontifical Institute of Mediaeval Studies, he continued to spend more time at St. Basil's Seminary than his courses in Canon Law strictly required. To some scholastics he seemed to be there all the time. One day John Dougheny remarked:

"There is something spooky about him. I see him coming out of rooms, but I never see him going into them."



When Father Robert Miller, a priest of the Archdiocese of Toronto, was growing up in St. Basil's Parish, Father DuMouchel would sometimes say to him:

"Robert! The Roberts were never famous for their sanctity."

When Thomas was a young man, he was a member of the  
Knights of the Ku Klux Klan, and was active in the  
organization. He was a member of the Klan in  
1915, and was a member of the Klan in 1920.  
He was a member of the Klan in 1925, and was a  
member of the Klan in 1930.

He was a member of the Klan in 1935, and was a  
member of the Klan in 1940.

After he was appointed to the University of St. Thomas, Father Wilfrid Dwyer used a favorite expression of his only once in class because the expression:

"Order, Gentlemen."

brought forth the response:

"Four beers."

There is no question as to the fact that the library is a public institution, and as such it is subject to the control of the people. The library is a public institution, and as such it is subject to the control of the people. The library is a public institution, and as such it is subject to the control of the people.

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Fathers Welty and Wilfrid Dwyer were close friends. When Father Dwyer was elected delegate to the General Chapter of 1960 by St. John Fisher College, he visited Father Welty in the Infirmary at St. Michael's College. He was rather proud of the trust shown him by his confreres in Rochester and let Father Welty know this. Whereupon Father Welty observed:

"They must have been hard up."





Father Francis Firth was short of stature, not gifted with a physique in keeping with his extraordinary mental powers, but he was not without a sense of humor. For some years he wore a decrepit hat that many confreres thought should be replaced. In answer to persistent queries as to why he was wearing it, he wryly remarked:

"It keeps away the girls."



After the opening of the new St. Basil's Seminary in September 1951, Sunday work was apportioned among the staff. Father Firth was appointed to Beaverton. A confrere congratulated him and to these congratulations he replied:

"I did not see what was so wonderful about going to Beaverton until I <sup>was made aware of</sup> saw what were the alternatives."

These were the Mercer Reformatory for Female Prisoners and the Ontario Hospital for the Insane in Toronto.



One day at the curial house, Father Hubert Coughlin was complaining about Stanley Kutz and his propaganda in favor of a review of the traditional teaching of the Catholic Church opposing birth control. Father Coughlin noted:

"He is in favor of birth control in every conceivable way."

"In every inconceivable way", corrected Father Fischette.

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When Father Flahiff was elected Superior General in 1954, his sister with the Sisters of Charity, sent him a telegram:

"Alas my poor brother".

It was followed by a letter with a clipping containing an advertisement for a beef soup in which a large bull looks at a cube of the manufacturer's concentrate and laments:

"Alas! My poor brother."

When I was a boy, I was a member of the  
 in 1888, and I was a member of the  
 and I was a member of the

and I was a member of the

It was a very interesting  
 and I was a member of the  
 and I was a member of the  
 and I was a member of the

and I was a member of the



One day at Catholic Central High School in Detroit, Father James Embser began to extoll, in his ebullient manner, the virtues of Father French. One after another he ran off a litany of virtues. When he had said what he wanted to say, the confreres standing around were wondering what Father French would say to this fulsome eulogy. They had not long to wait:

"You forgot chastity."



When Father John Glavin went to Assumption High School as a boarder, it was the first night he had spent away from home and he was terribly homesick. Two or three days later he wrote his mother about coming home.

As it happened the letter arrived during the course of visit from her brother who worked in the Patent Office in Ottawa. She showed him the letter and asked his advice. He calmed her distress by saying this was not unusual:

"Advise him to stick it out until Christmas and promise that when he comes home on holidays you will talk it over."

He followed up this counsel with another one:

"You should send John on for law. I don't think he missed a single point in making his case for coming home at once."

As it turned out, two weeks later the "potential lawyer" was quite happy at boarding school.

The first of these is the fact that the majority of the cases of the disease are found in the lower social classes. This is a fact which is of great importance in the study of the disease, and it is one which has not been fully appreciated by the medical profession.

The second of these is the fact that the disease is found in all parts of the world. This is a fact which is of great importance in the study of the disease, and it is one which has not been fully appreciated by the medical profession.

The third of these is the fact that the disease is found in all parts of the world. This is a fact which is of great importance in the study of the disease, and it is one which has not been fully appreciated by the medical profession.

The fourth of these is the fact that the disease is found in all parts of the world. This is a fact which is of great importance in the study of the disease, and it is one which has not been fully appreciated by the medical profession.

The fifth of these is the fact that the disease is found in all parts of the world. This is a fact which is of great importance in the study of the disease, and it is one which has not been fully appreciated by the medical profession.

The sixth of these is the fact that the disease is found in all parts of the world. This is a fact which is of great importance in the study of the disease, and it is one which has not been fully appreciated by the medical profession.

Father Gregoire was appointed first rector of the Basilian House of Studies opened in Windsor, July 1965. In October of the same year he was visiting at St. Michael's College School in Toronto and one priest asked him what he thought of some of the liberal views on the religious life held by some confreres in Windsor, among them scholastics. He replied:

"I have made up my mind on only one thing. If a scholastic will not obey, out he goes."

The first geological map of Canada was published in 1855, and was the work of James H. Mather. It was a map of the Province of Ontario, and was the first of a series of maps of the Province of Ontario, published by the Geological Survey of Canada. The first geological map of the Province of Ontario was published in 1855, and was the work of James H. Mather. It was a map of the Province of Ontario, and was the first of a series of maps of the Province of Ontario, published by the Geological Survey of Canada.

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Father Allen Geneca was an inquisitive scholastic who did not hesitate to ask on occasions personal questions. One day at Assumption College he asked Father Hartmann:

"Why is your face always so red?"

In a split second came the answer:

"Kneeling too close to the vigil lights."

The first of these was the fact that the United States had a large and growing population. This was due to a number of factors, including the fact that the United States had a large and growing population. This was due to a number of factors, including the fact that the United States had a large and growing population.

The second of these was the fact that the United States had a large and growing population. This was due to a number of factors, including the fact that the United States had a large and growing population. This was due to a number of factors, including the fact that the United States had a large and growing population.



Father Hartmann had served for a number of years with the Royal Canadian Air Force as a chaplain overseas. When he died in Windsor some veterans suggested that a military touch would be appropriate at his funeral. They arranged for a soldier to play the bagpipes as the coffin was being carried from the church to the hearse. Afterwards, Father Thomas McGouey who knew that Father Hartmann's family had been hotel keepers suggested:

"Ed would have liked that touch of Scotch at his funeral."

Edward Everett Russell was married for a second time with the legal divorce in 1893 as a result of his divorce. That is that in 1893, when Russell suggested that a billiard room would be a suitable place for his family. That suggestion for a billiard room was the suggestion of an old friend, James Murray, who had been in the room for many years. Russell's family moved to the room in 1893. Russell's family moved to the room in 1893. Russell's family moved to the room in 1893. Russell's family moved to the room in 1893.

His family moved to the room in 1893. His family moved to the room in 1893. His family moved to the room in 1893. His family moved to the room in 1893.

During his last years, at St. Michael's College, Father Heydon listened one Sunday to the priests discussing their Sunday work. He had been in good health and that morning had been asked to say Mass at a convent where the sisters urged him to say a few words. Immensely proud of having being able to preach, Father Heydon proclaimed:

"I preached myself this morning."

"I also preached this morning, but I preached Christ Crucified", put in one of his listeners.



Father Hurley served as Superior at the Seminary in Laporte, Texas, for a short time. Later in his life when he was with confreres who were talking about a new superior he would remark:

"I once had a bit of authority myself."



When Father Iversen was treasurer of the University of St. Michael's College, Toronto, he bought a beagle which he called Punch. He was frequently seen walking with his dog and this prompted a pun from Father McNeil:

"There goes Punch's Pilot (Pontius Pilate)".





One day when he was President of the University of St. Michael's College, Father Kelly was reminiscing about his first coming to the institution. He came with his brother Joe. When they left home, his mother gave all their money to Joe and strictly enjoined him not to give any to John. They took the Bay street car up from the union station and after one glance at St. Michael's John asked Joe for the fare home. Nothing doing. A week later he made another appeal and met with refusal.

"At Christmas time we both went home for the holidays. Joe stayed home and never came near the College again. And here I am still around."



After a year on graduate studies, Father James Keon was appointed to the University of Windsor. Father McCorkell, religious superior of the Basilians teaching at the University, gave Father Keon his timetable from the Head of the Philosophy Department. It was exactly what Father Keon had hoped for and he expressed his delight. This drew from Father McCorkell:

"I am not so much concerned with how pleased you are with the courses you have been given to teach as I am with how pleased the students will be with your teaching."



Father John Murphy preached the sermon at the funeral of Father Thomas McGouey and in doing so delivered a fulsome eulogy of the deceased. At the end of the sermon Father Killoran whispered to Father Robert Scollard who was sitting beside him:

"Is there a rebuttal?"

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Father Killoran was equally well known for his memory and for his wit. One day a lady phoned him at St. Anne's in Detroit:

"Father would you visit my husband in the hospital? We have not lived in St. Anne's for nineteen years, but I know he would to see you. I am Mrs. Miller. You would not remember me."

"Remember you! Why are you not Mrs. Miller who lived at 97 - 25th Avenue?"

"Oh! Father you did remember us after all these years."

After some further small talk, Mrs. Miller asked if the rioting had reached St. Anne's. Father Killoran assured her that it had not, but it had come close. Then he asked:

"Does you husband still have all those guns?"

This astounded Mrs. Miller and she went on to marvel at his memory.

"I have not seen you for years, but I have gone to confession to you many times."

Father Killoran could not resist:

"And I remember all your sins."

"I wouldn't doubt it", said Mrs. Miller getting in the last word.

He was a man of great talents, and his mind was  
 always ready to receive new ideas. He was a  
 man of great energy, and his mind was  
 always ready to receive new ideas.

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Father Lacey was inclined to be secretive about his movements, especially when he went away on a 72 hour permission. This made confreres more curious about where he went. During one such absence from St. Anne's Church, Houston, Father John Glavin bet Father Lee Higgins 25 cents that he could not find out where Father Lacey had been. On Father Lacey's return, Father Higgins asked:

"Man to man, with no evasion, where were you?"

"Out in the sun", came the truthful answer.



During his first year at St. John Chrysostom Church in San Juan de Aragon, Father Launtrie was called upon by the Sisters to deal with an obstreporous drunk. The man was using foul language in both English and Spanish. What he said in English made Father Launtrie blush; the sisters not knowing English were blushing at what he was saying in Spanish. Next day the Sisters asked Father Max Murphy how Father Launtrie felt after his experience.

"Tired", was the reply. Then came an explanation:

"He spent the night looking up words in his Spanish dictionary."



Father Wilfrid Dwyer during his student days at Assumption College was once called to Father Forster's office to meet his pastor, Monignor Stanley who was visiting the College in the company of Monsignor Aylward, pastor of Sarnia. Msgr. Aylward inquired of Father Forster:

"How is my boy, LeBel, doing?"

"Best all-round boy since the days of Parnell Mahoney", came the answer.

Monsignor Mahoney was then rector of St. Peter's Seminary and Vicar General of the Diocese of London.

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One day Father Levack was reminiscing with some confreres about life in the Seminary:

"Father Lajeunesse would look at me as if I had done something not in keeping with the Rule, and I would look right back at him as if I had not."

And my father James was travelling with  
 some children about 1812 in the country.  
 (The children were about 10 to 12 years old)  
 And then James was in England with  
 him, and I was with him in 1812.  
 At 1 and 2.



One day Father Levack was playing golf in sports clothes and on the links he met up with a stranger who in the course of their conversation asked:

"Do you have any family?"

"None to speak of", was Father Levack's reply.

It is the policy of this Association to publish only original research articles of value to the medical profession. The material should be presented in a clear and concise manner, and should be supported by adequate evidence. The following are the general guidelines for the preparation of manuscripts for consideration for publication in the JOURNAL:

1. Manuscripts should be typed on one side of the paper.

2. The title should be brief and to the point, and should clearly state the purpose of the study.

After his profession in 1952, Father Lynch was appointed to St. Basil's Seminary to complete his Arts course at St. Michael's College. Towards the end of that school year he confided to another scholastic that he had never used the elevator in the Seminary because every time he pressed the button it signalled "In use". Somebody always seemed to beat him to it.

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Father Forner was tall, heavily built, and when his football days were over put on weight. He lived on the priests' flat at St. Michael's College, Toronto, opposite Father Robert McBrady who used to refer to him as:

"Old Ponderosity".

The first of these was the fact that the

the football game was held on a

field in the city of Chicago.

Chicago, Illinois, is the largest

city in the United States.

The following

One morning in the Spring of 1929, Father McBrady came back from saying Mass at St. Joseph's Convent and not feeling well went to bed. It was the first time in many years that he was sick enough to stay in bed. Dr. Knowlton was called and diagnosed a severe case of pneumonia. The Superior was advised that Father McBrady would have to stay in bed and that he would require nursing care. The first nurse arrived and when Father McBrady saw her enter his room, he tried to get out of bed. He was so weak that she easily kept him under the covers. Finally he did manage to sit up and exclaim:

"Things have come to a pretty pass when a man can be constrained to his bed by a pair of impudent hussies."





Speaking at the Golden Jubilee of Assumption College in 1920, an occasion which was also the fiftieth anniversary of his own association with the college, Father McBrady remarked:

"I feel that I am in an age that I know not."



When Monsignor James Sheridan came to Toronto early in the century as a newly ordained priest from Ireland, he felt lonely and a fellow priest brought him up to St. Michael's College for the patronal feast on September 29th.

Father McBrady preached at the High Mass, recalling the early days of the College and the bene-factions of Captain Elmsley. A dinner followed and afterwards Msgr. Sheridan found an opportunity to congratulate the preacher on his sermon. He also said something about what a fine man Captain Elmsley must have been.

"He was a pompous ass", replied Father McBrady.

From that moment Msgr. Sheridan began a life-long friendship with the Basilians.



One Sunday evening, about 1918, the appointed preacher did not show up for the evening sermon in St. Basil's Church. Father Joseph Muckle turned to Father McBrady and said:

"You'll have to preach, Father McBrady."

"I can't. I am not prepared", answered Father McBrady who always wrote out his sermons and memorized them.

"But I have preached without preparation", rejoined Father Muckle who was only a few years ordained at the time.

"And it sounded like it", came back Father McBrady.

The reader's attention is drawn to the fact that the poet's  
 treatment of the subject of the "Pope's Death" is not  
 in the least different from that of the "Pope's Death"  
 which is given in the "Pope's Death" of 1862.

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 in the least different from that of the "Pope's Death"  
 which is given in the "Pope's Death" of 1862.

Many amusing stories are told about Father McBrady during his last years when his memory began to fail. One day he reported to the Superior, Father Henry Bellisle, that he had locked himself out of his room. The treasurer was not around to provide a duplicate key. Finally a confrere with great difficulty pried open the transom, crawled down inside the room and opened the door. Father McBrady thanked him graciously and remarked:

"Now if I was in Annonay I would not have put you to all this trouble because I have a key for my room at Annonay."

And with this he pulled out of his pocket the key to his room at St. Michael's.





When Father McCann was teaching Theology at Assumption University of Windsor, he was asked to give a spiritual conference to the scholastics who were studying there. He opened the conference with these words:

"Just because you are going round in circles, don't think that you are a big wheel with God."

When taken before the morning meal, it is found to be of great value in the treatment of indigestion, flatulence, and other disorders of the stomach and bowels. It is also a valuable remedy in the treatment of the following diseases:—  
1. Indigestion. 2. Flatulence. 3. Colic. 4. Diarrhoea. 5. Dysentery. 6. Cholera. 7. Typhoid fever. 8. Malaria. 9. Biliousness. 10. Headache. 11. Neuralgia. 12. Rheumatism. 13. Gout. 14. Gravel. 15. Dropsy. 16. Anæmia. 17. Chlorosis. 18. Leucæmia. 19. Scrophulous affections. 20. Cancer.

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~~It is also a valuable remedy in the treatment of the following diseases:—~~

Father McCorkell during his term of office as Superior of St. Michael's College one day appointed Father Oliver to preach at St. Joseph's Convent. Father Michael Oliver asked:

"What shall I preach on?"

Father McCorkell, thinking of the poor acoustics in the old chapel at the convent answered after a moment of thought:

"They won't be able to hear you. Preach on anything you want."



One day Father McCorkell went to hear Professor-Poet E.J. Pratt read selections from his poetry in Convocation Hall under the auspices of the Catholic Women's League. Afterwards he met in a group a girl with whom he had attended school in Orillia. He knew her maiden name but could not recall her married name and therefore opened the conversation by asking:

"Have you ever heard Professor Pratt recite his poetry before?"

She smiled at him and suddenly it dawned on him that his classmate was now Mrs. Pratt.

"And she told the story all over the University of Toronto", lamented Father McCorkell.



In conversation Father McCorkell was famous for little side remarks. These sometimes came out elsewhere, not always intentionally. He was preaching at the funeral of Father Francis A. Walsh in St. Anne's Church, Detroit:

"Father Walsh was a popular priest. He had many friends — of one sort or another."

Those who did not know Father McCorkell took the aside as a description of the varied people who were friends of Father Walsh. Those who knew the preacher recognized in the remark some disapproval of certain friends.





Father Macdonald was heavily built, well over 200 pounds in weight. His brother was a medical doctor and quite concerned about Gordon's weight problem. One day he wrote a long letter suggesting a reducing program. This well-intentioned but unsolicited advice was resented by Gordon who showed his displeasure by enclosing in an envelope the last sermon he had preached and mailing it to his brother.



<sup>A</sup>Father T.A. MacDonald was always an active man and had small sympathy for those who were not working. When Father Joseph Willett sick and unable to teach, though active enough in many other ways, Father MacDonald maintained:

"The only lazy man from New Brunswick."

When Father Willett died, one confrere reproached him:

"Maybe now you will admit that he was sick."

"Sick nothing. Just too lazy to breathe."



Dr. Francis Leddy, Dean of Arts at the University of Saskatchewan and later President of the University of Windsor was a great admirer of Father McGahey. Among his stories about him was one how as a young priest he found himself in North Bay and went to the cathedral rectory. A priest opened the door and invited him in. Then Father McGahey noticed that the elderly priest had a bit of red showing underneath his collar. A little embarrassed at having called him "Father" he apologized:

"You must be at least a M<sup>ns</sup>ignor".

Raising his hand and tapping Father McGahey's head with his episcopal ring, Bishop Scollard repeated:

"At least a M<sup>ns</sup>ignor. At least a Monsignor".

An apocryphal version has it that the Bishop conked him on the head with the episcopal ring.



Father McGouey was an ardent gardener when he was on the staff of St. Mary's Boys' High School in Calgary. He was quite proud of the grounds around the Basilian residence, but one problem baffled him, namely dandelions in the lawn. Pulling them out was not the answer. The suggestions of neighboring gardeners were likewise ineffective, so he wrote to the Alberta Department of Agriculture. The answer came quickly in a letter full of sympathy for his problem. There was a long explanation of the failure of the remedies that had been tried and the letter concluded:

"Father, you will just have to learn to love them."



The first of these is the fact that the United States is a young nation, and that its history is a history of growth and expansion. The second is the fact that the United States is a nation of immigrants, and that its history is a history of the struggle for the rights of these immigrants. The third is the fact that the United States is a nation of free men, and that its history is a history of the struggle for the rights of these free men. The fourth is the fact that the United States is a nation of law, and that its history is a history of the struggle for the rights of these laws. The fifth is the fact that the United States is a nation of peace, and that its history is a history of the struggle for the rights of these peace.

These are the five main facts of the history of the United States, and they are the five main facts of the history of the world.



Father McGuire attended the centennial of the Basilian Fathers in Owen Sound, 1863-1963. Included in the events of the day long celebration was the blessing of St. Basil's School on the west side of town. A large crowd turned out, but no public address system had been provided and only those close to the platform could hear the speakers. Those at the back of the crowd could not. Among those on the fringe was Father McGuire who was greeting old acquaintances. Later in the day a confrere who had not attended the blessing asked Father McGuire:

"John, how were the speeches?"

"Fine. They didn't interfere with conversation at all", was the reply.

Thomas John Kennedy, 1871-1914

Further studies relative to the Kennedy family.

Thomas John Kennedy, 1871-1914

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When Father McGuire was Superior at St. Thomas High School in Houston, on Good Friday morning after an early Mass of the Pre-Sanctified, Fathers Joseph Muckle, Emil Plourde and Simon Perdue went out and played golf. On their return they were talking about their game until Father McGuire put in:

"If I were you, I would not boast about playing golf on Good Friday."

George John Webster, 1881-1887

When George Webster was born on 11th March

1881, he was the only child of his

father and mother, who were both

of the same name, and he was

born in the town of

London, England.

He was educated at

St. Paul's School, London,

and at the University of

London.

When Father McGuire was superior of St. Thomas High School, Houston, the staff was small. One evening they were enjoying a poker game. Father Joseph Muckle had a run of poor cards and to change his luck he took the deck of cards and threw it across the community room. Father Simon Perdue was there as a scholastic, aged 29, and of course the scholastic was expected to help Father Muckle pick up the cards. Father Muckle's luck did not change, and a second time he threw the cards. This time Father McGuire showed displeasure at such a way of breaking a jinx by telling Mr. Perdue:

"Let Father Muckle pick up his own cards."

the first of the century, the United States was a

young nation, and its people were full of hope and

energy. They were determined to build a great

country, and they were not afraid to take risks.

They were full of confidence, and they were

not afraid to face the future. They were

full of life, and they were full of hope.

They were full of energy, and they were

full of confidence. They were full of life,

and they were full of hope. They were

full of energy, and they were full of

confidence. They were full of life, and

they were full of hope. They were full

of energy, and they were full of

When Father Oliver Moloney was chaplain of St. Michael's Hospital he acquired some local reputation for being able to visit a patient at the moment of death. Father McGuire was a patient there but the doctor had given no warning of an early death. His breathing would stop and then start again. Father Malley was keeping a bedside vigil and took a few minutes to glance at the morning paper. Father Moloney came into the room:

"Father McGuire isn't breathing."

"I know. His breathing stops and starts."

"But Father, it isn't starting again."

Father Moloney had arrived just at the moment of death.



From the time of the first appearance of the  
fossils in the strata, the question has been  
raised as to whether the fossils were deposited  
in the strata, or whether they were introduced  
into the strata after they had been deposited.  
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the strata after they had been deposited.

THEORY OF THE EARTH, 1870-1880

The theory of the earth, as it was in 1870-1880,  
was based on the assumption that the earth  
was a solid body, and that the fossils were  
deposited in the strata, or that they were  
introduced into the strata after they had  
been deposited. The theory of the earth,  
as it was in 1870-1880, was based on the  
assumption that the earth was a solid body,  
and that the fossils were deposited in the  
strata, or that they were introduced into  
the strata after they had been deposited.



One day when discussing some action of Father Robert Scollard, Father McLaughlin remarked:

"He is a man who always acts on principle. He makes them up as he goes along."

The city of New York is a city of many  
interests and activities. It is a city of  
many people and many things.

It is a city of many people and many things.  
It is a city of many people and many things.

After his appointment as Superior of St. Michael's College, Father McLaughlin broke with tradition by having the treasurer, Father Thomas MacDonald keep a supply of liquor in his office and it was there that the Superior entertained guests. One day Father Louis Bondy who was disturbed by this violation of an existing rule pointed out to Father McLaughlin that all liquor should be kept in the Superior's office and not in the treasurer's.

"That's the way I like it and the way it will be", was the brief and to the point answer of Father McLaughlin.



Describing his visit to a wake, Father McLaughlin remarked that when the funeral parlor closed he was invited to the home of the deceased for an Irish wake that did more to console the living than to help the dead.



Father McBrady was both the soul of charity and the master of the apt phrase. One day seeing a *man* who required assistance to keep on his feet he observed:

"I would not say he was drunk, but the color of his physiognomy invites criticism."

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When Father McRae was a scholastic at St. Basil's Seminary, Father Francis Orsini one day invited him to his office to talk about complaints concerning the meals and in particular concerning a "farm sausage" that had been on the menu rather regularly. Father McRae explained his position in these words:

"You have misunderstood me, Father. The reason I was not eating the "farm sausage" was not that I objected to it, but because so few were eating it that I felt if I ate it I would not be eating the common fare."

There is a great deal of work to be done in the village school, and it is not always easy to find the time to do it. The schoolmaster is often called upon to attend to the needs of the community, and he must be able to do so without neglecting his duties to the school. It is therefore essential that the schoolmaster should be a man of high character and high ability, and that he should be able to inspire confidence in the pupils and the community.

The schoolmaster is the backbone of the village school, and he is the one who is responsible for the success or failure of the school. He is the one who is called upon to lead the pupils, and he is the one who is called upon to inspire them. It is therefore essential that the schoolmaster should be a man of high character and high ability, and that he should be able to inspire confidence in the pupils and the community.

At the centennial dinner of the Basilian Fathers in Windsor, 1870-1970, Father Malley said of Cardinal George Flahiff when introducing head table guests:

The Superior General used to live at St. Basil's Seminary until the 1960 General Chapter when a motion of mine that they move to a separate curial residence found favor. After that every time he saw me, Father Flahiff saw red. Now every time I see him, I see red."

the following lines of the journal  
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The St. Michael's College Junior A hockey team of which Father Mallon was the manager had very fast skaters during their championship years of 1944-45 and 1945-46. Father Mallon thought that opposing teams when playing on their home ice tried to slow down the St. Michael's skaters by keeping the ice soft in their rinks. In retaliation he arranged with Maple Leaf Gardnes to have the ice surface swpet and flooded between each period as in professional games. After a hard fought series with Oshawa the College team was ahead 7-0 at the end of the second period in what would be the final game. This was played in Oshawa. There was little the home team fans could cheer for. One was heard to console others with these words:

"At least we don't have to watch them flodding the rink with holy water between periods."



When they were youngsters growing up in St. Basil's Parish, Toronto, Father Robert S. Miller and the future biochemist, Peter Moloney, for want of something better to do decided to visit Father Marijon. Father Marijon concealed any surprise at this and expressed himself as delighted with the visit.

"You have come to see me. I must get you something."

He went to his room and came back with a small box of candy for each one. They thanked him profusely and went home. A few days later they decided to visit Father Marijon again. Once more he expressed his pleasure:

"You have come to see me. I must get something for you."

This time he returned from his room with two holy cards. The two boys never went back to visit him.



There is no other person who would  
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F<sub>a</sub>ther Moloney urged F<sub>a</sub>ther Pierre Tourvieille to accept a foundation in Toronto in a letter dated March 30, 1852. He described himself as satisfied with his life in Toronto:

"because I am over my head in work, and I do not have even time to get tired."

It should be noted that the figures for the year 1910 are based on the census of that year, and are not necessarily the same as the figures for the year 1911, which are based on the census of that year. The figures for the year 1911 are based on the census of that year, and are not necessarily the same as the figures for the year 1910, which are based on the census of that year.

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Shortly after his appointment as Director of Formation in 1965, Father Mosteller went on a visit to the Basilian Houses in Ottawa. Father Wilfrid Dwyer took him to the Newman House at Carleton University and introduced him to a group of students, title and all. Then he added:

"Perhaps he will be forming some of you one day."

One young man put in:

"Well I am safe. I am an Anglican."

To this Father Mosteller quietly rejoined:

"I was an Anglican when I was in University."

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When Father Carr was Superior General he used to invite Father Moylan who had been in the Novitiate with him into his room for a game of bridge. Father Moylan was at that time suffering from sleeping sickness. One day he took a long time to make his play and Father Carr reminded him:

"It's your play, Tom."

"I know, but it would help if I could keep my eyes open", was Father Moylan's explanation of the delay.



Father Moylan one day gave this advice to  
F<sub>a</sub>ther Jack Spratt on how to get along with  
Superiors:

"Listen humbly. Don't contradcit him. Then  
do as you please."

THE UNIVERSITY OF CHICAGO

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Father Muckle could be brusque when greeting newcomers at St. Michael's College. One morning he spotted a big redheaded priest in the college refectory, Father Fitzpatrick from Brooklyn. He went up to him and in his pre-emptory manner said:

"Muckle's the name. What's yours? What are you going to be doing?"

"No time for social conventions. I'm here to study", replied Father Fitzpatrick without so much as shaking hands.

Needless to say he left within a month, leaving behind a string of legends.

These findings would be most interesting and  
valuable if they were confirmed by other  
investigations. The results of the present  
study are in general agreement with those  
of other investigators, but the results of the  
present study are more extensive and more  
definite.

The results of the present study are in  
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present study are more extensive and more  
definite.

Father E.J. O'Neill enjoyed good health during the last twenty years of his life until a stomach complaint was diagnosed as cancer and he was given about six months to live. Shortly after this became known, Father Muckle observed him reading a novel in his room. He came down to Father Henry Bellisle who was Superior of St. Michael's College and stormed:

"That man has only six months to live. He should be preparing for death."

"He has been told. He knows and is preparing for death", replied Father Bellisle quietly.

In fact Father O'Neill lived a full year beyond the six months given to him. He lived his usual life until a couple of months before the end.

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To observe the centennial of the Basilians at Assumption, 1870-1970, Assumption University granted thirteen honorary degrees. Former superiors were invited to the convocation and the festivities that followed. During these one confrere said to Father T.A. MacDonald:

"You should have gotten one of those degrees. You were the one who kept Assumption from bankruptcy during the depression years."

Father MacDonald replied:

"I got one eight years ago and not once have I been called Doctor."



Father "Jim" Magee was a man of few words. One confrere observed:

"He is not the man to say a word if none will do."

General John A. Smith

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General John A. Smith



Father Malley acted at the centennial dinner of the Basilians in Windsor, 1870-1970, as the toastmaster. He made a point of trying to bring as many names as possible and these references delighted the audience. In contrast to the speakers the toastmaster was lengthy, so when Bishop Carter was called upon for the final speech, he said:

"We should be able to finish up a few minutes after ten, unless Father Malley gets loose again."



One day Father Mulcahy described to interested conferees how he became a Basilian. As an undergraduate he had attended most of the social functions in most of the colleges of the University of Toronto and had served as sports editor of The Varsity. After graduating in 1932 he talked with Father McCorkell about becoming a priest and a Basilian. Father McCorkell advised: "Get a job and work for a couple of years until you settle down."

Matt added:

"I took eight."

First he thought of studying law, one of his uncles was a lawyer and later a judge. He called up Osgoode Hall and found that the fees were \$150, payable in advance. In the depression years this was a large sum, so he called up the Ontario College of Education and was told that tuition was \$50 and should, if possible, be paid before Christmas. This decided him to become a teacher.

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The farmers at the Irish Block in Owen Sound parish asked Father Murphy to pray for a badly needed rain. Father Murphy prayed, and it rained and rained and rained. Thereafter when they needed rain the farmers asked Father Murphy:

"Father! Say a little prayer for rain."

The history of the Irish people is a story of struggle and sacrifice. It is a story of a people who have been oppressed and persecuted for centuries. It is a story of a people who have fought for their freedom and their rights. It is a story of a people who have been the victims of a long and cruel history of oppression.

James Joseph Murphy, 1891-1971

When Father Norman Murphy was Moderator of Scholastics at Assumption College, scholastics spent several hours a day in manual labor during the summer months. This entailed considerable supervision of their work on his part. He was therefore nicknamed:

"Norman the foreman."

His work assignments were not always kindly received but in after years most of his scholastics spoke of him as one of the most considerate of Moderators.

The first of these is the fact that the  
evidence of the existence of a  
single human race is not in itself  
sufficient to prove the unity of  
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is not in itself sufficient to  
prove the unity of the human  
species.

THE EVIDENCE OF THE  
UNITY OF THE HUMAN SPECIES

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Holy Rosary Parish used the Novitiate Chapel for all services when Father Murphy was pastor. At this time Father Daniel Cushing was confessor for the novices and also heard in the chapel. He was a popular confessor and on Saturday there would be a long line in front of his confessional. Father Murphy would cough, stamp his feet, etc., to let people know he was also hearing. He would get out of his confessional and walk up and down. Still the people went to Father Cushing. One evening Father Murphy stormed into the sacristy and told the novice who was laying vestments for Sunday Mass:

"When Father Cushing is hearing, everybody wants to go to him. When he is not around, then any man, woman or child will do."



Father "Fish" Murray loved to preach. On the feast of the Transfiguration one year he went to say Mass in the Central Prison, then on Queen Street West in Toronto, and forgetting where he was gave out as his text: "Lord it is good for us to be here."

In his simplicity he told his conferees about his sermon and word of it got around to the students. A few weeks later he forgot about a sleep-in that had been granted to the students and went to call them at the usual time. They greeted him with the words:

"Lord it is good for us to be here".

Then they rolled over and went back to sleep.

It is the duty of the physician to be able to give his patient the best possible care. This is not only a moral duty, but also a legal one. The physician who fails to do this is guilty of negligence. The patient has a right to the best care possible, and the physician has a duty to provide it. This duty is not limited to the physical care of the patient, but also extends to the mental and emotional care. The physician should be able to give his patient the best of both worlds.

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There are many ways in which the physician can give his patient the best of both worlds. One way is to be able to give his patient the best of both worlds. This is not only a moral duty, but also a legal one. The physician who fails to do this is guilty of negligence. The patient has a right to the best care possible, and the physician has a duty to provide it. This duty is not limited to the physical care of the patient, but also extends to the mental and emotional care. The physician should be able to give his patient the best of both worlds.

Father William "Pike" Murray retained a dry sense of humor even late in life when his memory began to fail him. One day at Strawberry Island he saw a group of confreres making their way to the chapel and enquired why. On being told it was to say Compline, he remarked:

"I don't have to go. I am dispensed from office. I am now ex-officio."

Before William "Bible" Brewster's death in 1889

of some of his own birds in his own life.

Many of his birds were in his life. One day he

found a bird in his life. One day he

found a bird in his life. One day he

found a bird in his life. One day he

of his own birds in his own life. One day he

I am now in the

When Father Murray's memory failed noticeably in his early 80's, he still surprised many by what he did remember. When Father Robert Scollard told him about the death of Father Robert Fischette, he asked:

"Did you know him?"

"Of course I knew him. I had him in the Novitiate."

Father Fischette entered on the fifth of August in 1931, and at the end of the month Father E.J. McCorkell was appointed Master of Novices.

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In his 80's Father Murray's memory failed badly. One morning he came down to breakfast and told a confrere:

"My memory is going. I can't remember a thing."

"Why don't you do something about it?"

"About what?"

Father Murray's memory was slow when he got up from sleep, either a night's rest or a short nap.

IN THE CITY OF NEW YORK  
 THE BOARD OF ALDERMEN  
 A RESOLUTION

RESOLVED, That the Board of Aldermen do hereby  
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In his later years Father "Pike" Murray was quite forgetful. One day Father Donald Faught charged him:

"Were you at Strawberry Island this summer?"

"Yes, I was."

"How come you can remember being there when you forget what happened this morning?"

"I was there because I don't remember not being there", was Father Murray's explanation.



In his later years Father Murray was absent-minded. Assumption University observed the golden jubilee of his priestly ordination on October 18, 1964, and he was invited to give Benediction of the Blessed Sacrament at 5:30 and then be the guest of honor at dinner in the University of Windsor Centre. At 5:20 he went to Father Edward Pappert to obtain help with his collar button, explaining that he was putting on his suit because the dinner was in the University Centre. Father Pappert reminded him:

"But Father, there is Benediction first!"

"It will be all right to go in my suit."

"But Father you are scheduled to give it."

"O Yes. I forgot all about that."



When Father Terence McLaughlin was appointed superior of St. Michael's College in 1940, Father Thomas MacDonald was appointed treasurer. Father MacDonald came to his new post with the reputation of having been a tough superior at Assumption College and Father McLaughlin soon acquired a like reputation for strictness. In view of this Father O'Brien nicknamed them:

"T N T".





A baseball game was played each night during the priests's retreat at St. Michael's College, Toronto, in 1948. Age took its toll and the composition of the teams varied from night to night. Few played all four games. While watching the game on Friday night Father E.J. McCorkell remarked to Father Reg O'Donnell:

"You were out a couple of times, weren't you?"

"Yes Father, once to get a ticket for Detroit and the other time to the drugstore".

Father O'Donnell's face was somewhat reddened because he had not bothered asking the Superior General permission to leave the retreat for the two short times.

"Oh! I want's talking about that. I meant the baseball game."



When Father O'Donohue was stationed at St. Basil's Parish, Toronto, he baptized Father Robert S. Miller. In the corridor after the baptism he met Father McBrady:

"Mac. I never thought Dan Miller would do such a thing."

"What has he done?" queried Father McBrady who was a good friend of Mr. Miller's.

"Oh it is a terrible thing!"

"But what has he done?"

"He has gone and called his son Robert."

London, 18th January, 1891

Dear Mr. [Name],  
I have just received your letter of the 15th inst. and am  
glad to hear that you are still in the country. I am  
very sorry to hear that you are not well, but I hope  
that you will soon be able to return to your work.

I am, Sir, very respectfully,  
Yours truly,  
[Signature]

I am, Sir, very respectfully,  
Yours truly,  
[Signature]

Yours truly,  
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Yours truly,  
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Father Francis Powell, a former Basilian was visiting Father John Glavin at St. Michael's College and during his visit Father Oliver came into the treasurer's office. Father Powell greeted him and asked:

"What are you doing you, Mike?"

At the time Father Oliver was attached to St. Basil's Parish, had something to do with St. Michael's College Social Guild, and was involved in Marylake Farm School. He told about these activities, never really completing a sentence. When he finished, Father Powell observed:

"You are not being very clear, Mike."

For the first time, a woman had been  
 elected to the office of the  
 College had voted the right ticket.  
 was this the beginning of a new  
 era in the history of the college?

What was the result of this?

At the time the election was held, the  
 result was a surprise to many of the  
 students. The college had never before  
 elected a woman to the office of the  
 president. The result was a surprise  
 to many of the students. The result  
 was a surprise to many of the students.

The result was a surprise to many of the students.

One day at Assumption College Father Oliver asked Father Wilfrid Sharpe to listen to a play he had written. When he finished reading he asked:

"What do you think of it, Willie?"

Father Sharpe was a completely honest man:

"Gee whiz, Mike, I got thinking about something else."

THEY ARE NOT TO BE TAKEN AS  
 A FINAL STATEMENT OF THE  
 AUTHOR'S OPINION. THEY ARE  
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 FACTS AS THEY ARE KNOWN  
 AT THE PRESENT TIME.

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When the appointments that named him treasurer of St. Charles College, Sudbury, were opened at Aquinas Institute, Father Edward O'Reilly exclaimed to his conferees:

"Who can fathom the mind of the General Council?"



When things went wrong Father O'Rourke used to philosophize:

"Next year we won't have all this trouble. It will be something else."

There is no doubt that the American Medical Association is the largest and most influential organization in the world.

It is the only organization in the world that has the honor of being the only one of its kind.

I am sure that you will find it very interesting to read the history of the American Medical Association.

It is the only organization in the world that has the honor of being the only one of its kind.

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Father Simon Perdue and Father Charles Collins at one time both assistants in Amherstburg. When the pastor was absent, Father Collins would take his duties as acting pastor very seriously and he felt that a recently ordained priest should not be out after nine o'clock in the evening. At the same time he was scrupulous and dreaded taking a sick call. When Father Perdue wanted to visit longer with friends, he would make two phone calls. Disguising his voice he would pretend to be the relative of a sick person and ask that a priest come:

"It is not urgent, but we would like him tonight if possible."

He would wait a few minutes, leaving Father Collins torn between going at once and hoping that somehow he could be excused. Then Father Perdue would make a second call:

"Has anything happened while I was out?"

Father Collins would tell him about the sick call and he would offer to go at once. Then he would return home at his own convenience.

British literature from the 1870s to the 1910s.

It was this book which was the first to be published.

There are many other books, but this is the first.

There are many other books, but this is the first.

There are many other books, but this is the first.

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There are many other books, but this is the first.

One day Fathers Perdue, Henry Bellisle, Joseph Kennedy, Robert McBrady and a few other confreres were gathered after dinner at the foot of the stairs in the original St. Michael's College building. Father Perdue got Father McBrady into a discussion about knowledge of French. Soon he turned the subject on whether Father McBrady knew more French than Father Kennedy and he undertook to settle it:

"Let each recite a piece in French and I will say who does it best."

Father McBrady's mental power had slipped in his 80's and he began to recite from memory a passage of classical French prose. When it came Father Kennedy's turn, he declined saying:

"When I recite French it will be for someone who knows a little French."

The confreres gave him a big hand for this retort. It was not often that Father Perdue came out second best.







Father Michael Pickett's father was an old-time lumberman who never seemed to remember that his son had grown up. Once Father Pickett took Fathers Henry Carr and Thomas MacDonald home for dinner. Mr. Pickett asked Father Carr to come upstairs with him. Everyone knew that he was going to offer Father Carr a drink. Once they were upstairs and the door closed, his brother-in-law softened the exclusion by offering a drink to the "young priests". During the meal Mr. Pickett provoked his son into saying:

"Father, you forget that I am 55. You still think I am only 15."

"So you are 55 now. I hadn't thought about it", assented the old gentlemen in a fatherly tone suited to addressing a ten year old.

Harold George Henry, 1882-1914, was born on

December 10, 1882, at New York City, New

York City, New York, and died on

January 10, 1914, at New York City, New

York City, New York, and was buried in

the City of New York, New York, and was

married to Mary Jane Henry, and they

had three children, and the first child

was born on January 10, 1914, and the

second child was born on January 10, 1914,

and the third child was born on January 10,

1914, and the fourth child was born on

January 10, 1914.

Harold George Henry was a member of the

City of New York, New York, and was

married to Mary Jane Henry, and they

had three children, and the first child

was born on January 10, 1914, and the

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1914, and the fourth child was born on

January 10, 1914.

Harold George Henry was a member of the

City of New York, New York, and was

married to Mary Jane Henry, and they

had three children, and the first child

When Father Pickett returned from serving overseas as a chaplain in the War of 1914-1918, he was appointed to St. Thomas High School in Houston. This was not to his liking and he announced that if it was not changed he would leave the Congregation. He telephoned his mother to tell her about his decision:

"I am coming right over. Don't do a thing until we have a talk."

She came over, and heard the full story of how having been away from the heart of the Congregation for years he did not want to go into what was for him more isolation in the small house in Texas. Mrs. Pickett's talk was brief:

"When you entered the Basilians there was no stipulation about where you would be sent. You have been told to go to Texas. You go to Texas. If you are told to go somewhere else, you go there."

He accepted this counsel and as it happened his appointment was changed to Assumption College.

When the patient is first seen, the physician should be sure to make a complete physical examination, including the chest, abdomen, and the genital organs. The patient should be asked to void, and the urine should be examined. The patient should be asked to void again, and the urine should be examined. The patient should be asked to void again, and the urine should be examined. The patient should be asked to void again, and the urine should be examined.

It is not unusual for the patient to have a fever, and the physician should be sure to take the temperature. The patient should be asked to void, and the urine should be examined. The patient should be asked to void again, and the urine should be examined.

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Father Platt was a lover of puns. They were his favorite type of humor. In 1960 Father Gerard Todd was crippled with arthritis and rheumatism so that in walking he regularly dragged his right leg. Observing him in the halls of St. Basil's Seminary, Father Platt burst out:

"There goes Father Todd toddling along."

There is a very large number of people who are interested in the history of the city of New York. They are interested in the history of the city of New York because they are interested in the history of the city of New York. They are interested in the history of the city of New York because they are interested in the history of the city of New York. They are interested in the history of the city of New York because they are interested in the history of the city of New York.

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When Father Purcell was a newly ordained priest, priest confreres did not say Mass during the annual retreat for lack of altars. Father Purcell thought this should be changed and next year arranged for a number of temporary altars, vestments, etc. The priests showed their appreciation by giving him a box of 100 cigars. He loved to smoke cigars and delighted in a box he could reach into and not feel the bottom. The presentation was made at the Thursday meal when a 'Benedicamus' permitted conversation during the meal.



The Journal of the American Medical Association is a weekly publication of the American Medical Association, published at Chicago, Ill. It is the official journal of the Association and contains the proceedings of the Association and the reports of its various departments. It also contains original articles, reviews, and other material of interest to the medical profession. The Journal is published in English and is available to members of the Association at a special rate. It is also available to non-members at a regular rate. The Journal is published weekly, except on Sundays and public holidays. It is published in a large, readable type and is well illustrated. It is a valuable source of information for the medical profession and is highly recommended to all who are interested in the progress of medicine.



When Father Purcell was a scholastic, his group would sit up to see the New Year in, then at the stroke of twelve he would lead them in the Rosary, his greeting to the New Year.

When John Henry Brown was a boy, his father  
 used to take him to the sea and let him  
 see the ships of the navy as they came in  
 from the north, and the ships of the navy  
 from the south.

There was always rivalry between Fathers Daniel Meader and Father Purcell. In his last year at St. Michael's College, Father Meader was in charge of the Irish flat and had an office with a bedroom attached. This had been repainted and refurnished. When he went to Assumption College, Father Meader was assigned to the Irish Flat. Father Purcell was invited to comment on this:

"I hat to think of Meader just rolling around in my bed."

There are always plenty of people who are  
ready and willing to do the work of the  
doctor. The trouble is that they are not  
trained. The American Medical Association  
is the only organization that has the  
power to train and certify doctors. It  
is the only organization that has the  
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When he was pastor of St. Mary's Parish in Owen Sound, Father Roche was compelled to enter a hospital in Toronto for treatment. The housekeeper, who took particular care of him, came to Toronto to visit him and informed him that she intended to stay a few days and see to it that he was properly looked after. Father Roche's reaction came quickly:

"Go back to Owen Sound. And if you and Father John Spratt don't behave, I'll fire the two of you."



One summer Sunday Father Roche preached what he considered a very suitable sermon on the parable of the Pharisee and the Publican. Afterwards two American tourists, who were not seen very often in Owen Sound in the 1920's, came to him and after introducing themselves in the course of the conversation one of them told him:

"Father. We heard a sermon on that parable on the Sunday before we left our own parish. We stopped in to visit friends and again heard a sermon on that parable. We had hoped to escape it in Owen Sound."

Father Roche was heartbroken.

The present understanding between the United States and the United Kingdom is a very important document in the history of the relations between the two countries. It is a document which has been the basis of the relations between the two countries for many years. It is a document which has been the basis of the relations between the two countries for many years. It is a document which has been the basis of the relations between the two countries for many years.

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Father Plomer was appointed to teach a course in Victorian Literature to IV Arts at Assumption College after its affiliation with the University of Western Ontario. In his inaugural lecture he announced:

"We have a course in Victorian Literature. I went to the Superior to get some money to buy a few reference books. The money was not forthcoming so we will have to read the damn stuff."

~~2010-01-10~~



Father Rush required prostate gland treatment in St. Joseph's Hospital. He was somewhat secretive about his ailment. On his return to St. Michael's College one inquisitive confrere met with this answer:

"I was penalized."

It is the duty of every citizen to  
 to the best of his ability to  
 to the best of his ability to  
 to the best of his ability to

Yours truly,

[Signature]

Fathers Paul Mallon, Louis Bondy and Leonard Rush were in Europe when World War 1939-1945 broke out. They all managed to get passage back to Canada on the same ship. On board they met a complete stranger who showed an interest in the three priests. By the time they disembarked, Fathers Mallon and Bondy still addressed by "Mr. ----", but Father Rush was calling him by his first name and had been made a present of the man's fur coat.



Father Rush was the first Principal of St. Thomas More College in Saskatoon and on the occasion of the 30th anniversary of the founding he was invited to talk at an anniversary dinner. On his return to Toronto, he told the Superior General, Father Wey, about his trip and added that while many had said his talk was "wonderful", one person had confided to Father Peter Swan who was then Principal:

"Father Rush has had some fine dental work done on his teeth."





Father Leonard Rushknew, observed and propagated the norms of table etiquette. One day he was at table in a House where the confreres had acquired the habit of stacking the dishes as a convenience for the waiters. Observing this, he turned to his neighbor and asked:

"Are you of the gentry, or do you stack?"



Father Leonard Rush suffered a severe heart attack in 1962. At his residence, St. Michael's College, there were numerous stairs and no elevator. It was suggested to him that during his convalescence he might live across the street at St. Basil's Seminary where there was an elevator. He replied:

"Oh! I am not worthy."

He did go to St. Basil's Seminary and found life very pleasant with the scholastics all anxious to do him little services. A few weeks later a member of the seminary staff was asked how Father Rush was getting along:

"He is becoming more worthy every day."



In the Hotel-Dieu Hospital, Windsor, a few weeks before his death from cancer, one morning his breakfast was shortly followed by the coming of a nurse with a small bottle and a request for a specimen of urine. Noting a glass of apple juice on his tray, he quickly poured it into the bottle, as soon as the nurse left the room, then finished his breakfast. The breakfast tray was taken away and sometime later the nurse came to collect the specimen bottle. Father Ruth's little jokes were well known to the hospital staff and she innocently remarked:

"It looks muddy."

"In that case I'll run it rhough again".

Quickly he picked up the bottle and drank his apple juice before the astonished nurse.



Father Sands went on a pilgrimage to the Holy Land in February 1968 with his uncle, Msgr. Le-  
sage of the Archdiocese of Ottawa. Before leav-  
ing he asked Forestell if there was anything he  
could do for him while he was in Jerusalem.

"Nothing", replied Terry Forestell, "but while  
you are there call on my old teacher, Father De  
Vaux, O.P., at L'Ecole Biblique."

Father Sands did this. The porter took him to  
Father De Vaux room and Father De Vaux received  
him graciously, put his arm around him, and guided  
him about a large room strewn with books and  
cigarette butts. In less than two minutes Father  
Sands found that he was in the corridor and  
Father De Vaux had locked the door to his room.  
The Scripture scholar would spend time with  
students but not with tourists.







One day in the course of a wide-ranging discussion on confreres, Father John M. Kelly observed:

"Scollard never changes his mind. I hope he never commits a mortal sin."



Father Vincent Fullerton once warned some conferees who were talking with Father Scollard:

"Be careful of what you say. He will either print it in The Basilian Annals, or file it away in the Archives."

...and ... ..  
 ... ..  
 ... ..

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... ..

A confrere complained to Father Bill Sheehan one day of the work he had been asked to do. Father Sheehan solaced him with these words:

"Do your best."

Then he added as an after thought:

"Your best is none too good."

A sensitive complexion is shown in the  
 the day of the year is not what it was  
 before the sun had set his face

"The year has."

There is about us an after-glow;

"Your heart is not yet dead."

Father Bill Sheehan had a number of favorite expressions. When a visitor came into his room he would invite him to sit down by saying:

"Take the load off your feet."

When the visitor left, he would admonish him:

"Take good care of yourself. Good men are scarce."

After this meeting had a number of telephone conversations. When a visitor came into the room he would invite him to sit down to discuss the case.

When the case was over, he would say:

When the visitor left, he would return to his

office and work on the case.

He would



During the last session of the Second Vatican Council, Father Shook who was present as a "Peritus" and Archbishop George Flahiff met the English journalist Douglas Woodruff. The Archbishop had met him previously and he introduced Father Shook as the President of the Pontifical Institute of Mediaeval Studies in Toronto. Referring to conciliar suggestions for revising seminary training which would drop some courses in thomistic philosophy, Mr. Woodruff observed:

"Ah Yes! The Pontifical Institute of Mediaeval Studies. You people are having some difficulty these days. Shall auld Aquinas be forgot?"



When Father Shook was first asked to give conferences to religious sisters, he was quite upset at seeing row after row of sisters with their eyes cast down - not one of them looking at him. Being used to the less formal atmosphere of the university lecture hall, he mentioned it to the Superior with the result that at the next conference every single one of the sisters glared at him throughout the entire conference. Thereafter he decided to let the sisters listen in their own way.



At St. Michael's College Father Spratt had missed meditation for a couple of days in a row. Just as he was going in to report to the Superior, he met Father Ben Forner in the corridor:

"Ben, I'm on the carpet."

"Be humble, Jack," came the answer.



Father Basil Sullivan served with distinction for some years as chaplain of the University Hospital in Saskatoon. Bishop Klein admired him and one day told Archbishop Flahiff while praising him:

"He has unique methods. The first couple of times that he consulted me on problems he faced, I tried to give him an answer. Then I found out he had already gone ahead and acted. After that I simply told him to do what he thought best."

Below Small Business Bulletin are listed the various  
 for some years as reported by the Government.  
 reported to Government. Below this are listed  
 the various small business concerns (SBCs) which  
 including the

The two major sources of information are the Small Business  
 Bureau and the Department of Commerce. The Small Business  
 Bureau is the primary source of information on small business  
 I expect to be able to provide you with a complete list of  
 all the small business concerns in the United States. This list  
 is not complete, but it is the best available. It is the only  
 I might find it in the Small Business Bureau.



During one of the years that Father Johnny Sullivan spent as an assistant at St. Mary's Parish in Owen Sound, another confrere was transferred to this parish. After his arrival he talked and talked. Father Sullivan was no mean conversationalist himself, but after a while he grew tired of listened and finally counselled the newcomer:

"It is a long hard winter up here. You had better save some of that."

During one of the years last passed, the  
Association spent an amount of \$100,000  
in the purchase of land, and the building  
of a new hospital. It was the intention  
to build a new hospital, and the land  
was purchased for this purpose. The land  
was purchased for \$100,000, and the  
building was to be built on this land.  
The building was to be built on this land,  
and the land was purchased for this purpose.

It is a fact that the Association  
has been very successful in its work.

Father Thomson was an ardent football fan. When he could be at all free he gave all his attention to watch games on television and made it clear that he did not want to be disturbed. At Holy Rosary Church, Father Brian Inglis arrived to take up his duties as an assistant in the midst of an exciting game. Father John T. Kelly came into the community room and announced:

"Father Thomson! You have a visitor."

"Go away. Go away. I told you not to bring visitors in here when a football game is on."

Father Kelly persisted and this time announced the name of the visitor. Father Thomson was all apologies and made amends by insisting that Father Inglis watch the rest of the game with him.



One day Father Thomson told a few confreres the story of his vocation. He had visited Joe McGahey in the Novitiate and Joe had told him that the Basilians were on the verge of great things and strongly urged him to join. He went back to St. Michael's full of enthusiasm and waited in the corridor while Father Carr and Father Bellisle finished a game of billiards in the old community room. Then he asked Father Carr about joining:

"Come and see me in two weeks".

Two weeks later he appeared before Father Carr:

"I have not made up my mind. I will let you know later."

Father Thomson heard nothing all summer so in late August he went again to see Father Carr:

"If you still want to be a Basilian, go up to the Novitiate and see Father Wilfrid Sharpe."

One day Father Thomas told a few brethren the

story of the vision. He had related the

history in the best manner and the good men

that the brethren were in the way of grace

and strongly urged him to do so. He was told to

be cautious of all his writings and to be

the scribe of his own heart and to be

blinded a man of his own heart and to be

come. Thus he wrote a book which was

called the book of the vision.

The book was in the hands of the

brethren and was read to them.

It was the book of the vision.

Thus it was called.

And the book was called the book of the vision.

And the book was called the book of the vision.

And the book was called the book of the vision.

And the book was called the book of the vision.

When news of Father "Sham" O'Brien's sudden death in 1949 reached Amherstburg, Father Thomson was pastor of St. John the Baptist Parish.

Father Viator McIntyre was an assistant and he began to hint about going to Toronto for the funeral:

"Are you going to the funeral?"

"No. He was not a Superior and I don't see any reason for going."

And nobody did go from Amherstburg parish.



There have been many other writers who have written on the history of the United States, but none have written so well as this author. His knowledge of the subject is extensive, and his style is clear and concise. He has written a history of the United States which is both interesting and instructive. It is a book which every citizen of the United States should read.

The author of this history of the United States is a man of great ability and energy. He has written a history of the United States which is both interesting and instructive. It is a book which every citizen of the United States should read.



Father Tighe was famous for his sayings. In the Novitiate he would often admonish the novice who sat at his right:

"Just because you are sitting at the right of the Master does not mean that you must get the second best piece of meat."

It is clear that the children who were in the lowest group at the start of the study were also the children who were in the lowest group at the end of the study.

It is also clear that the children who were in the highest group at the start of the study were also the children who were in the highest group at the end of the study.

Upon hearing of the imprudent conduct of a confrere who was carried away by his enthusiasm for what he thought was a good work, Father Wey exclaimed:

"O God, deliver us from enthusiasms."

from London, at the request of the  
British and American governments.  
The man in London was a young man,  
English.

He was called Mr. Jackson.

Father Whelan was famous for his joking manner with confreres. One summer when he was canvassing in New York State for students for St. Michael's College along with Father Daniel Forestell, they came to a small city that had two convents. Father Forestell went to one to ask the help of the Mother Superior, Father Whelan to the other. Father Whelan had to wait because the Principal, who was also Mother Superior, was engaged. In his joking manner and to pass the time he offered a cigarette to the sister who had answered the door. She refused, but he persisted:

"All sisters smoke."

Some minutes later the parlor door opened to admit not the Principal, but two policemen. A bogus priest had been reported in the neighborhood and they took him to the station for questioning. He had to wait until Father Forestell could be reached and come to identify him.

to that which was done by the first edition.

THE SECOND. The second was in the year 1773.

in the year 1773 the second was published.

During which time (after David Hume's death)

was to a small extent but not corrected.

During the second, and it was in the year 1773.

The second edition, after the death of David Hume.

During which time it was corrected and corrected.

During which time it was corrected and corrected.

During which time it was corrected and corrected.

During which time it was corrected and corrected.

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For many years the parents of Father Arthur O'Leary had a summer cottage at Harwood on Rice Lake. One weekend the pastor of Warkworth in whose parish this mission was located asked Father O'Leary if he would say the Mass and preach at it. Father O'Leary was a good preacher and he had just rewritten for his own use a sermon of Bishop Fulton Sheen on, "The Thrill of Monotony". In the following summer, Father Moe Whelan was visiting the O'Learys and he was invited to say Mass and preach. By a co-incidence he, too, had developed a sermon out of Bishop Sheen's "The Thrill of Monotony". After Mass, during breakfast he was not bashful about drawing attention to what he thought was a good sermon. Mrs. O'Leary was an honest and forthright woman:

"I liked it better the first time I heard it."





Father Sheedy was a High School Principal who was enthusiastic about his work and his school. He had lots of "drive" and pushed ahead with higher standards for staff and students. One teacher complained one day:

"With Father Sheedy, it is always Go, go, go. But go where?"

Further study was a high school principal who  
 was interested in the life and the work  
 of the late Dr. James H. Thompson, and who  
 had been a member of the Boston Public Library  
 since its organization in 1822.

The Boston Public Library, at its present location,  
 was organized in 1822.

Father "Bob" Lowrey served as a chaplain overseas with the Canadian Army and won the Military Cross. He was always a strong conversationalist and after his return to civilian life was considered by some to be almost a compulsive talker on his war experiences. On Armistice Day, November 11th, one confrere innocently remarked:

"You will keep the two minutes silence at eleven, won't you?"

When I was young, I was a very happy boy. I was full of life and energy, and I was full of hope. I was full of dreams, and I was full of ambition. I was full of love, and I was full of kindness. I was full of everything that makes life worth living. I was full of everything that makes life beautiful. I was full of everything that makes life meaningful. I was full of everything that makes life a joy. I was full of everything that makes life a blessing. I was full of everything that makes life a gift. I was full of everything that makes life a treasure. I was full of everything that makes life a miracle. I was full of everything that makes life a wonder. I was full of everything that makes life a mystery. I was full of everything that makes life a marvel. I was full of everything that makes life a masterpiece. I was full of everything that makes life a work of art. I was full of everything that makes life a poem. I was full of everything that makes life a song. I was full of everything that makes life a dance. I was full of everything that makes life a game. I was full of everything that makes life a play. I was full of everything that makes life a story. I was full of everything that makes life a legend. I was full of everything that makes life a myth. I was full of everything that makes life a dream. I was full of everything that makes life a vision. I was full of everything that makes life a reality. I was full of everything that makes life a truth. I was full of everything that makes life a love. I was full of everything that makes life a life. I was full of everything that makes life a life.

THE END OF THE WORLD  
 (A Play in Three Acts)

During a comparison of the work of priests teaching in high schools with that of priests teaching at the college level, and their respective difficulties, Father Abend exclaimed:

"They say it is cool in the college pool,  
But I know it is darned hot  
In the high school pot."

During a comparison of the work of the two groups, it was found that the results of the two groups were not significantly different. The results of the two groups were not significantly different. The results of the two groups were not significantly different.

There was no significant difference in the results of the two groups. There was no significant difference in the results of the two groups. There was no significant difference in the results of the two groups.

When Cardinal McGuigan returned to the parlor to unvest after ordaining eight Basilians on August 15, 1946, Father Robert Scollard who was Master of Ceremonies asked:

"Will Your Eminence go over to Brennan Hall for breakfast?"

"No Father. Just bring me some black coffee here."

In the kitchen atray had already been prepared, so Father Scollard brought it over. His Eminence beamed as he began to pour the coffee. No coffee came. The cook had forgotten to fill it. On his way back to the kitche, Father Scollard met Father McCorkell:

"Has His Eminence finished his thanksgiving?"

Apprised of what had happened Father McCorkell muttered:

"Then this is no time to go in and see him."

the following table is based on the data of the American Medical Association, and is intended to show the relative importance of the various causes of death in the United States, as compared with the total number of deaths in the country.

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Father Brice Howard, a young Benedictine was invited to preach the priests' retreat at St. John Fisher College in the summer of 1965. While on campus he walked down to the Basilian House of Studies, met some scholastics and introduced himself as the retreat master.

"Give them hell, Father".

"But I thought new breed did not go in for such retreats?"

"They are not new breed, Father".



Father Burns was a delightful personality, one with a gift for brightening routine. On one occasion when temporarily in charge of the scholastics at Assumption College, he introduced the points for meditation the next morning with this announcement:

"There will be meditation at ten to six in the morning, whether I am there or not."



On the priests' flat at Assumption College, Father Pat Howard was the jealous guardian of silence. A confrere who walked with a heavy and noisy step, or who engaged in loud conversation was greeted by him in a booming voice:

"Say man, do you think you are a freight train crossing a double track?"



When Father Aboulin died, Father Louis Bondy was invited to preach at his funeral with the understanding that it would be a bilingual sermon. When Father Aboulin's was opened, Father Vincent Kennedy, then Superior of Assumption College, found a request that there be no sermon at his funeral. It was not the first time that Father Bondy had prepared a sermon for the funeral of a deceased Basilian, only to learn later that in deference to his wishes there would be no sermon. Father Kennedy found a way to curve around the Will which was a very pious document two or three pages in length, he asked a priest to read the Will at the funeral.





Father Aboulin remained a French citizen all his life and was proud of it. For years this presented no difficulties when he crossed the border going from Assumption College to St. Anne's Parish in Detroit and viceversa. After he retired to Assumption College, the United States Immigration Laws were stiffened, but the abbé's visits were infrequent. However, there came a day when he wanted, had to go to St. Anne's for a celebration there. At the border the American official was friendly and helpful, asking the driver of the car:

"You are all from Assumption?"

"No. No.", burst out the abbé. "I am a French citizen."

All had to go into the office and a formal bond for \$1,000 had to be posted that Father Aboulin would leave the United States within twenty-four hours. This last presented a new problem, because once at St. Anne's, he wanted to remain a longer visit.

Editorial boards composed of prominent physicians and  
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Father Vincent Murphy was an economical treasurer, one who could not resist a bargain, regardless of the quantity involved. He was treasurer of St. Basil's Seminary in 1929 and a salesman offered him a bargain on sacks of dried figs.

"It is quite a lot, Father, but at that price, and they keep indefinitely."

Father Murphy accepted and for the next couple of years enterprising scholastics were trying to find ways of getting rid of the figs without having to eat them.

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Father Côté was constitutionally unable to keep a secret. When he was a member of the provincial council, Father Forster would admonish him time after time about keeping council business secret. Each time Father Côté would return to Windsor determined to say nothing. No one would directly ask him about council matters. Instead a group would discuss the business they thought the council had transacted. They would begin with the least likely solutions and these would draw from Father Côté a non-committal laugh. That meant no decision had been reached on that item. Next they would move from the possible to what they considered the probable, and once again his reactions were revealing. The big moment came when the leader of the discussion turned to what was most likely. He would put it in the form of an assertion: "the Council .... " Almost invariably this would be too much for Father Côté and without thinking he would blurt out:

"Somebody has been leaking again."

It is a well-known fact that the American people are not properly educated in the principles of medicine.

A medical education is not a matter of the university.

It is a matter of the home, the school, the church, and the state.

It is a matter of the life, the mind, the body, and the soul.

It is a matter of the past, the present, and the future.

It is a matter of the individual, the community, and the world.

It is a matter of the science, the art, and the philosophy of medicine.

It is a matter of the theory, the practice, and the ethics of medicine.

It is a matter of the knowledge, the skill, and the character of the physician.

It is a matter of the health, the wealth, and the happiness of the people.

It is a matter of the life, the mind, the body, and the soul of the nation.

It is a matter of the past, the present, and the future of the world.

It is a matter of the individual, the community, and the world.

It is a matter of the science, the art, and the philosophy of medicine.

It is a matter of the theory, the practice, and the ethics of medicine.

It is a matter of the knowledge, the skill, and the character of the physician.

It is a matter of the health, the wealth, and the happiness of the people.

It is a matter of the life, the mind, the body, and the soul of the nation.

It is a matter of the past, the present, and the future of the world.



When he was Master of Novices, Father Victorin Marijon would calm youthful excitement by quoting the French proverb:

"Il faut prendre les choses comme elles sont."

For English-speaking novices he would translate it:

"Take things as there are."

There is no reason to believe that the  
 medical profession is not doing its best  
 to the best of its ability.

The medical profession is doing its best  
 to the best of its ability.

The medical profession is doing its best  
 to the best of its ability.

100

The medical profession is doing its best  
 to the best of its ability.



Father "Mickey" Christian served for many years as Assistant Master of Novices. In his dealings with novices he was fond of using quotations, and not necessarily in English:

"Ne rien demander, ne rien refuser", was part of his teaching self-denial. To teach silence he would quote in Latin the words of the Book of Ecclesiastes:

"Tempus tacendi, tempus loquendi."

THE UNIVERSITY OF CHICAGO, CHICAGO, ILL.

DEAR MR. [Name],  
I have just received your letter of the 15th inst. and am  
glad to hear that you are well. I am at present  
in the hospital and am unable to write more than a few  
lines. I am, however, very interested in your work.

Very truly,  
[Signature]

Yours faithfully,  
[Signature]

Father McNulty had a wonderful sense of humor. At St. Mary's Parish in Owen Sound, the housekeeper always gave Father Nicholas Roche eggs with a white shell. The assistants regularly were given brown-shelled eggs. Father McNulty was used to this and it did not bother him, but one day a newly appointed assistant noticed this habit of the housekeeper:

"Why does Father Roche always get eggs with a white shell?"

"Sing of purity", was Father McNulty's ready explanation.



Father McNulty was a man of visible prayer. He made a daily hour before the Blessed Sacrament and was usually in the church for another hour, saying the rosary, making short visits, and reciting parts of the divine office. One day he confided to Father Charles Collins:

"Long ago I decided that a man had to sanctify himself and that prayer was the great means within the reach of all to attain perfection."

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One day Jim Ruth, Bob Fischette and Tom Daoust were riding in the back of the St. Michael's College truck which was carrying several milk cans filled with slop for the pigs at Annesi Farm. Going down a hill, the truck skidded and turned over, dumping the slop on the riders. It came to a stop on a railroad track. The truck was righted and able to continue on to the farm where the three scholastics had only cold water to wash off the 'smelly slop. Instead of complaining Jim remarked to his fellow riders:

"Maybe God meant this as a warning to be ready!"

The first of these, the 1911-1912 season, was a very successful one for the  
 colony. The birds were very numerous and the food supply was abundant.  
 The second season, 1912-1913, was also a very successful one. The birds  
 were very numerous and the food supply was abundant. The third season,  
 1913-1914, was also a very successful one. The birds were very numerous  
 and the food supply was abundant. The fourth season, 1914-1915, was  
 also a very successful one. The birds were very numerous and the food  
 supply was abundant. The fifth season, 1915-1916, was also a very  
 successful one. The birds were very numerous and the food supply was  
 abundant. The sixth season, 1916-1917, was also a very successful one.  
 The birds were very numerous and the food supply was abundant. The  
 seventh season, 1917-1918, was also a very successful one. The birds  
 were very numerous and the food supply was abundant. The eighth season,  
 1918-1919, was also a very successful one. The birds were very numerous  
 and the food supply was abundant. The ninth season, 1919-1920, was  
 also a very successful one. The birds were very numerous and the food  
 supply was abundant. The tenth season, 1920-1921, was also a very  
 successful one. The birds were very numerous and the food supply was  
 abundant. The eleventh season, 1921-1922, was also a very successful  
 one. The birds were very numerous and the food supply was abundant.



Father "Tommy" Moylan was a man of few words in the classroom, holding that the best use of the tongue when teaching is to use it as little as possible. He was unassuming in conversation outside the class but when he did speak his words were worth listening to. Once he was heard to comment about a loquacious confrere:

"Isn't he the old talking machine?"

James O. Easton, 1871-1948, was a prominent American political scientist and historian. He was born on January 1, 1871, in New York City. Easton was educated at the University of Wisconsin and the University of California. He spent most of his career at the University of California, where he was a professor of political science and history. Easton was a leading figure in the development of modern political science, particularly in the study of the state and the political process. He was also a noted historian, with a particular interest in the American West. Easton's work has had a lasting impact on the field of political science, and he is remembered as one of the most important political scientists of the 20th century.

James O. Easton, 1871-1948

In his preaching Father "Buck" Heydon tried to be plain and practical. When he did not fully prepare his sermon and went on the "dabitur vobis" he occasionally blundered as when explaining the parable of the pharisee and the publican he was quoted as saying:

"Proud fellow, you know. Went right up to the front, rattling his beads, you know."

It is the intention of the Board of Trustees to acquire a copy of the book for the library. The book is a valuable addition to the collection and is well worth the price. The book is a valuable addition to the collection and is well worth the price. The book is a valuable addition to the collection and is well worth the price.

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Father Martin normally remained silent when in the presence of others and in his own quiet way he would denounce those who talked a lot and said very little worth listening to:

"Chatterbox".

On the other hand whenever he heard a person criticized, he always spoke up, usually to comment that when a man finds himself in a particular situation he is the one who should know best what is to be done.

The first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people into California, and the state became one of the most populous in the Union. The second was the discovery of gold in Nevada in 1859. This discovery led to a great influx of people into Nevada, and the state became one of the most populous in the Union. The third was the discovery of gold in Colorado in 1859. This discovery led to a great influx of people into Colorado, and the state became one of the most populous in the Union.

THE HISTORY OF THE UNITED STATES

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Father Martin, "Sunny Jim" as he was nicknamed by students at St. Michael's College, took a rosy view of life. His lifetime extended over several external crises that deeply affected him. Whenever he heard anyone express anxiety over the future his faith led him to quote the proverb:

"God tempers the wind to the shorn lamb."

The first of these was the discovery of gold in California in 1848. This led to a great influx of people to the state, and the population grew rapidly. The second was the discovery of gold in Nevada in 1859. This also led to a great influx of people to the state, and the population grew rapidly. The third was the discovery of gold in Colorado in 1859. This also led to a great influx of people to the state, and the population grew rapidly. The fourth was the discovery of gold in Idaho in 1860. This also led to a great influx of people to the state, and the population grew rapidly. The fifth was the discovery of gold in Montana in 1862. This also led to a great influx of people to the state, and the population grew rapidly. The sixth was the discovery of gold in Wyoming in 1869. This also led to a great influx of people to the state, and the population grew rapidly. The seventh was the discovery of gold in Utah in 1871. This also led to a great influx of people to the state, and the population grew rapidly. The eighth was the discovery of gold in Arizona in 1876. This also led to a great influx of people to the state, and the population grew rapidly. The ninth was the discovery of gold in New Mexico in 1878. This also led to a great influx of people to the state, and the population grew rapidly. The tenth was the discovery of gold in Texas in 1880. This also led to a great influx of people to the state, and the population grew rapidly.

The discovery of gold in California in 1848 was the first of a series of discoveries that led to the rapid growth of the western states.



Father McBrady was ordained in the chapel of the old Bishop's Palace at Assumption Church. In later years he was wont to emphasize its smallness by declaring:

"My feet stuck outside the door when I prostrated for the Litany of the Saints."

When asked about his First Mass, he would say that he was ordained in the morning and taught his classes in the afternoon, adding:

"I might have gone home, but it would have left the school short-handed."



Father McBrady was an outstanding pulpit orator. He prepared his sermons carefully and would rehearse them as if he had 500 people listening to them. He was not not above copying entire passages from the great preachers of 17th and 18th century France. Once when he had given a special sermon in a Toronto parish, the pastor told the curate:

"That was too good to have been given for the first time."

Research on their part tracked down Father McBrady's source. One year at Assumption College he was called upon to preach the May devotions in place of Father Michael Ferguson who was ill. Father R.T. Burke, who was studying theology at Assumption, made this comparison in his diary:

"Father Ferguson speaks with plain simple language of sublime ideas beautifully put. Father McBrady's ideas are common but expressed in language fit only for the gods."



Father "Joe" Kennedy was a dreamer and when he had something on his mind, he could forget appointments. As one pastor put it:

"You could tell from his sermons that he was a priest who made his meditation every day, but you could never be sure beforehand that he would get to your church in time to preach them."

This characteristic followed him in death. The appointed hour for his funeral came. His coffin was in the church, but no celebrant was in the sacristy. Minutes passed, then a phone call to the Chancery office established the fact that Archbishop James McGuigan had completely forgotten about promising to sing the Funeral Mass. After making his apologies, he asked Father Carr, who had already said Mass privately, to sing the Funeral Mass.

During the twenty years of his life, Shaw was a constant and active presence in the literary and social life of his country. He was a man of letters, a man of action, a man of the people. He was a man of the future.

His life was a life of constant struggle and constant growth. He was a man of the future, a man of the people, a man of the world. He was a man of the future.

His life was a life of constant struggle and constant growth. He was a man of the future, a man of the people, a man of the world. He was a man of the future.



The presence of Father Bellisle was always a source of joy to his conferees who nicknamed him "Happy". There was always lively conversation when he was around, and he had a knack of turning it to the virtuous side of things. Once he was asked:

"What commandment is broken most frequently?"

"Don't be silly. Charity."





Father "Con" Sheehan attended the Ontario College of Education in Toronto with Father "Joe" McGahey. By pre-arrangement they sat at opposite sides of the room in the class of Professor Peter Sandiford who taught educational psychology and who had a favorite way of getting attention, namely to make shocking statements. Father McGahey promptly challenged all statements that he considered at variance with thomistic philosophy, sometimes to the point of exasperating his professor:

"This is a class of psychology, not theology."

Father Sheehan on the other hand would ask the professor to explain more fully his point of view and he would take issue with Father McGahey's statements. Between them they gave the class a good outline of Catholic principles.

At the end of the year, Professor Sandiford offered "Con" a scholarship to do advanced work in educational psychology.



F<sub>a</sub>ther Savoye was a priest whose devotion to duty was exemplary in the highest degree. His last words as he lay dying in the hospital at Annonay, France, were:

"Study has finished, I must get up and go to teach my class."

The ringing of a bell somewhere in the hospital brought forth these last words.

The Chinese Journal is a quarterly journal of Chinese literature and art. It was founded in 1945 and is published by the Chinese University Press. The journal is devoted to the study of Chinese literature and art, and is a valuable source of information for scholars and students of Chinese literature and art.

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Father Cushing had a brother who was also a Basilian. John was fourteen years older and had died before his younger brother entered the Novitiate. One day towards the end of his life, when he was no longer able to say Mass, Father Dan asked a young confrere:

"Would you remember my brother at your Mass tomorrow?"

The priest agreed to do this and thinking that the brother had died recently offered his sympathy.

"Yes", replied the invalid, "Tomorrow is porr John's sixtieth anniversary."

Further down the road a number of small  
buildings. This was the first of the  
and that between the buildings was a  
the buildings. The first building was the  
1842, when he was in the first year of his  
Daniel was born a French Canadian.

He was born on the 10th of May 1842  
in the town of Daniel.

The first school he attended was the  
the school was the first of the kind.

He was educated in the school of the  
the school was the first of the kind.

Father Vernède was a native of France who was slow acquiring a good working knowledge of English. Students at Assumption began to ask permission to leave the study-hall in words designed to amuse other students. Father Vernède suspected that something was wrong and spoke to Father O'Connor who asked him if he could repeat some of the words they were using. Father O'Connor did not embarrass him by explaining what they were saying:

"Send the next boy to see me."

The next time Father Vernède took study-hall it was not long before a hand went up:

"Tan my hide, Father?"

"You go to Father O'Connor. He will tan your hide."

Soon one of his troubles ended.







When Assumption Church was built, the south wall was solid brick with the altars placed against it. Later Father O'Connor built the present sanctuary, but the only opening he made in the wall was the one in front of the main altar. For years students from Assumption attended the High Mass in the parish church and sat in seats on either side of the sanctuary, cut off from the view of parishioners by the walls. During the sermon, especially if it was in French, some students would sneak out and lie around in the grass outside. One day Father Mungovan was asked to exercise his office of Director of Studies and scold the students for lying around in the wet grass during the Sunday morning sermon. The next time he preached to the student body Father Mungovan brought his sermon to a close with this advice:

"Keep your feet dry and your head cool."

1. *Journal of the Proceedings of the General Assembly of the Synod of the Presbyterian Church in the United States of America, 1865-1866*. New York: The Board of Christian Education, 1866.
2. *Journal of the Proceedings of the General Assembly of the Synod of the Presbyterian Church in the United States of America, 1866-1867*. New York: The Board of Christian Education, 1867.
3. *Journal of the Proceedings of the General Assembly of the Synod of the Presbyterian Church in the United States of America, 1867-1868*. New York: The Board of Christian Education, 1868.
4. *Journal of the Proceedings of the General Assembly of the Synod of the Presbyterian Church in the United States of America, 1868-1869*. New York: The Board of Christian Education, 1869.
5. *Journal of the Proceedings of the General Assembly of the Synod of the Presbyterian Church in the United States of America, 1869-1870*. New York: The Board of Christian Education, 1870.
6. *Journal of the Proceedings of the General Assembly of the Synod of the Presbyterian Church in the United States of America, 1870-1871*. New York: The Board of Christian Education, 1871.
7. *Journal of the Proceedings of the General Assembly of the Synod of the Presbyterian Church in the United States of America, 1871-1872*. New York: The Board of Christian Education, 1872.
8. *Journal of the Proceedings of the General Assembly of the Synod of the Presbyterian Church in the United States of America, 1872-1873*. New York: The Board of Christian Education, 1873.
9. *Journal of the Proceedings of the General Assembly of the Synod of the Presbyterian Church in the United States of America, 1873-1874*. New York: The Board of Christian Education, 1874.
10. *Journal of the Proceedings of the General Assembly of the Synod of the Presbyterian Church in the United States of America, 1874-1875*. New York: The Board of Christian Education, 1875.

1875. *Journal of the Proceedings of the General Assembly of the Synod of the Presbyterian Church in the United States of America, 1875-1876*. New York: The Board of Christian Education, 1876.

Father Arsène Martin was a priest who never lost his youth. He was well liked by the students of St. Michael's College and would often drop into his office where one day he showed a student the sum of \$1,000 in large bills. The student showed interest and while reaching out his hand asked:

"What would you do, Father, if someone tried to rob you?"

Before his hand was across the desk he found himself covered by a large, ugly looking revolver whose existence had never been suspected. Père Martin, as he loved to be called, was not careless in the fulfillment of his duties.

The first of these is the fact that the  
 year 1881 was a year of great  
 interest to the people. It was the year  
 when the people of the United States  
 were first called upon to elect a  
 President and Vice-President. The  
 result was that the people of the  
 United States elected a President and  
 Vice-President who were both of the  
 same party.

The second of these is the fact that the  
 year 1882 was a year of great  
 interest to the people. It was the year  
 when the people of the United States  
 were first called upon to elect a  
 President and Vice-President. The  
 result was that the people of the  
 United States elected a President and  
 Vice-President who were both of the  
 same party.

The third of these is the fact that the  
 year 1883 was a year of great  
 interest to the people. It was the year  
 when the people of the United States  
 were first called upon to elect a  
 President and Vice-President. The  
 result was that the people of the  
 United States elected a President and  
 Vice-President who were both of the  
 same party.

On the occasion of Father Denis O'Connor's silver jubilee of ordination, Bishop John Walsh asked Pope Leo XIII to confer on him the honorary degree of Doctor of Divinity. The Bishop conferred the degree on September 20, 1888. The next day the older students came to Father O'Connor's office and asked for a holiday giving as their reason the new title;

"Dr. O'Connor."

"Boys you may have a holiday today on one condition, namely that you never again call me Dr. O'Connor."

for the treatment of these cases. The  
 various forms of treatment, such as  
 cold water, hot water, etc., will be found to be  
 the best means of curing the disease.  
 The disease is caused by a virus, and is  
 not contagious. The virus is found in the  
 blood, and is not found in the urine.  
 The disease is not fatal, and is not  
 a serious disease. It is a disease of the  
 blood, and is not a disease of the  
 organs.

James O'Donoghue, M.D., F.R.C.S.

10, O'Donoghue, M.D., F.R.C.S.

"The disease is not fatal, and is not  
 a serious disease. It is a disease of the  
 blood, and is not a disease of the  
 organs."

Father Buckley belonged to the class of men who are considered intellectually weak but who have other good qualities suiting them to the priesthood. Father Buckley was very weak in his knowledge of Latin. Archbishop Lynch refused to ordain him priest and his ordination was delayed two years until with the death of the Archbishop, the Auxiliary Bishop agreed to ordain him. Bishop Timothy Mahoney was particular about the pronounciation of Latin and several times stopped the ceremony and made Father Buckley repeat words until he pronounced them to the Bishop's satisfaction.



The following is a list of the names of the persons who have been elected to the office of President of the American Medical Association for the year 1911-1912. The names are given in alphabetical order of their names.

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Father Morley was an Englishman. His favorite recreation was walking and he never let rain keep him from a walk. One dreary, drizzly day he tried to get father Howard to accompany him.

"Morley, you're crazy."

"Pat, you're lazy."

1911-1912, 1913-1914

The first two years were not successful. The third year was a failure. The fourth year was a success. The fifth year was a failure. The sixth year was a success. The seventh year was a failure. The eighth year was a success. The ninth year was a failure. The tenth year was a success.

1915-1916, 1917-1918

1919-1920, 1921-1922

Father Frachon was a capable moral theologian, a popular confessor and a master of the spiritual life. He was terse in giving advice, especially to young women who entered in religious communities where he exercised his priestly ministry:

"If you are a good postulatin, you will be a good novice. If you are a good novice, you will be a good professed, and when you die you will go to heaven and see Our Lady. If you are not a good postulatin, you will not be a good novice. If you are not a good novice, you will not be a good professed. If you are not a good professed, you will be good for nothing.

Editor: The following is a list of the names of the members of the American Medical Association who have been elected to the office of the President of the Association for the year 1911. The names are listed in alphabetical order of their last names.

1911

The following is a list of the names of the members of the American Medical Association who have been elected to the office of the President of the Association for the year 1911. The names are listed in alphabetical order of their last names.

1911

For many years Father Frachon taught theology to students who were studying for the priesthood while teaching junior classes at St. Michael's College. He was a competent moral theologian, but often was to sit in on other examinations when they were oral. Near his home in France was "Mont Pilat". Whenever he was on an examination board in church history, his first question was:

"Who died in Gaul?"

The correct answer was:

"Pontius Pilate."

Once given, the student could make all kinds of mistakes and Father Frachon would overlook them.

The first part of the book is devoted to a general

discussion of the subject, and is intended to be

read by all who are interested in the subject.

It is a very interesting and instructive book.

The second part of the book is devoted to a

discussion of the subject, and is intended to be

read by all who are interested in the subject.

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The third part of the book is devoted to a

discussion of the subject, and is intended to be

read by all who are interested in the subject.

It is a very interesting and instructive book.

The fourth part of the book is devoted to a

discussion of the subject, and is intended to be

read by all who are interested in the subject.

Father Michael Ferguson was a friend of Sir John A. Macdonald, for many years Prime Minister of Canada. Once he wrote to Sir John on behalf of a pastor asking that the duty payable on a church organ be remitted. Sir John answered on September 16, 1887:

"My dear Father Fergusn,

"On receiving your favour of the 12th inst. I sent to the Department of Customs, and I regret to say the authorities informed me that they have no power by law to remit the duty on the church organ. It appears that under the tariff act only church bells and communion plate can be admitted free so there is no help for it and you must render unto Caesar the things that are Caesar's."





As a student at St. Michael's College, Thomas McGwann thought of being a priest but could not bring himself to making the necessary decision. He put it off a year by attending the Ontario College of Education. His doubts continued, so he taught for two years at De La Salle in Toronto. Father Nicholas Roche understood the situation and decided to make up Tom's mind for him. Meeting Tom on the street during the summer of 1916 he spoke to him:

"Tom the retreat at the Novitiate begins next Tuesday. I am preaching it. You had better make it."

"But Father I haven't made up mind to be a priest."

"Ididn't say be a priest. I said make my retreat."

Tom went to the retreat. On the fourth day, Father Roche called him to his room:

"This is the fourth day of the retreat. The time is going fast and you haven't got your application in for the Novitiate. You had better have it ready tomorrow."

This terrified Tom. He had to make a decision, and make it by tomorrow. He sought the advice of two scholastics whom he had known as an undergraduate, Daniel Dillon and John McGuire. They advised putting the problem before the spiritual director, Father Cushing. He did so, afterwards reported to his friends, mimicing Father Cushing's voice, blinking his eyes, and stroking an imaginary beard:

"Mr. McGwan, you have been doing too much thinking. You have put your hand to the plough. Don't turn back. If the Almighty does not want you to be a priest, you will not be one; you'll lose an eye or an arm."



Father Purcell was a good example of the impractical professor. He was not absent-minded. He could remember things. He knew what he should do, but he was often uncertain as to how to do them. Once when he came on a visit to Toronto a confrere enquired:

"Who loaded him on the train?"

John Thomas Smith, 1871-1872

John Thomas Smith, 1873-1874

John Thomas Smith, 1875-1876

John Thomas Smith, 1877-1878

John Thomas Smith, 1879-1880

John Thomas Smith, 1881-1882

John Thomas Smith, 1883-1884

John Thomas Smith, 1885-1886

John Thomas Smith, 1887-1888

John Thomas Smith, 1889-1890

John Thomas Smith, 1891-1892

John Thomas Smith, 1893-1894

John Thomas Smith, 1895-1896

John Thomas Smith, 1897-1898

John Thomas Smith, 1899-1900

John Thomas Smith, 1901-1902

John Thomas Smith, 1903-1904

John Thomas Smith, 1905-1906

John Thomas Smith, 1907-1908

John Thomas Smith, 1909-1910

John Thomas Smith, 1911-1912

John Thomas Smith, 1913-1914

John Thomas Smith, 1915-1916

John Thomas Smith, 1917-1918

John Thomas Smith, 1919-1920

John Thomas Smith, 1921-1922

John Thomas Smith, 1923-1924

Father Crespin was physically, short, thick set and tremendously strong. He was mentally a hypochondriac, one who was very careful about drafts and colds. At St. Michael's College he was in charge of the library, then located next to St. Basil's Church, off the Priests' Flat. One day in winter Father John Plomer saw him go into the library and locked the door on the outside. Father Crespin had intended to stay for only a minute or two, but it was some time before the door was opened to let him out. He knew who had locked the door and rushed to his room in a frenzy. He picked up an axe he kept there to chop wood for his stove and went looking for Father Plomer. It was some time before Father Crespin cooled down and it was safe for Father Plomer to come out of hiding. It was not long after this incident that Father Crespin was taken to an institution in Montreal.





Father Collins was always cracking jokes and these were accompanied by a very serious facial expression. He taught religious knowledge at Assumption College and when he entered the classroom would often sniff loudly and then complain of the odor. He might in good weather ask that the windows be opened. Then he would discover the blackboard:

"Ah! Now i know what caused that odor. Somone has been teaching a dead language."





Asked to describe Father Cherrier, Father M.V. Kelly replied:

"Saintly but singular".

He went on to explain:

"Two ambitions governed his whole life. One was to live to be a hundred, the other was to escape Purgatory."

He lived to be ninety and in so far as man can judge came at least as close to achieving the second.

1. The first of these is the fact that the medical profession is not a homogeneous body.

2. The second is the fact that the medical profession is not a homogeneous body.

3. The third is the fact that the medical profession is not a homogeneous body.

4. The fourth is the fact that the medical profession is not a homogeneous body.

5. The fifth is the fact that the medical profession is not a homogeneous body.

6. The sixth is the fact that the medical profession is not a homogeneous body.

7. The seventh is the fact that the medical profession is not a homogeneous body.

8. The eighth is the fact that the medical profession is not a homogeneous body.

9. The ninth is the fact that the medical profession is not a homogeneous body.

10. The tenth is the fact that the medical profession is not a homogeneous body.

Father DuMouchel was strongly opposed to the change of the vow of poverty made at the 1922 general chapter. At a famous meeting to explain the new vow and to secure their support for it, he spoke against it describing the proposed change as:

"trying to lift ourselves up to heaven by our suspenders."

Another version of his speech, and possibly he did use both comparisons, was:

"trying to lift ourselves up by our bootlaces."



For many years Father "Fish" Murray was in charge of the Junior Sodality at St. Michael's College. On one occasion the members voted overwhelmingly for a very popular boy whom he felt would not make a good prefect. Gravely he announced the result of the balloting:

"The vote now stands 15-1 for A. My vote is worth 15 votes. I give it to B. The vote now stands 16-15 in favor of B. I declare B elected prefect."

The next step is to make a list of the names of the members of the committee, and to send them a letter explaining the purpose of the committee and the importance of their cooperation. The letter should also contain a list of the names of the members of the committee, and a list of the names of the members of the committee who are interested in the subject.

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Father Edmund Murray was a priest who advanced in years without growing old. On his 80th birthday he danced the Highland Fling in the community room of St. Michael's College. But neither his boyish enthusiasms nor his robust health could spare him from one sign of age: he grew bald. On one occasion when he was visiting the Asylum on Queen Street West in Toronto he noticed a couple of women patients looking at him rather intently. Then one of them put her hand to her head and said to the other:

"Let's give Father some of our hair."

The first of these is the fact that the United States is a young nation, and that its history is a history of growth and development. The second is the fact that the United States is a large nation, and that its history is a history of expansion and conquest. The third is the fact that the United States is a diverse nation, and that its history is a history of conflict and compromise. The fourth is the fact that the United States is a nation of immigrants, and that its history is a history of assimilation and adaptation. The fifth is the fact that the United States is a nation of pioneers, and that its history is a history of exploration and discovery. The sixth is the fact that the United States is a nation of inventors, and that its history is a history of innovation and progress. The seventh is the fact that the United States is a nation of leaders, and that its history is a history of vision and leadership. The eighth is the fact that the United States is a nation of heroes, and that its history is a history of courage and sacrifice. The ninth is the fact that the United States is a nation of dreamers, and that its history is a history of hope and aspiration. The tenth is the fact that the United States is a nation of believers, and that its history is a history of faith and conviction.

THE HISTORY OF THE UNITED STATES



When Father Francis Hours died in 1897, Father Peter Grand asked Assumption College to send some boys to St. Anne's in Detroit to serve at his funeral. By chance First Philosophy was chosen. The senior class, Second Philosophy was indignant and sent a deputation to protest to the Director of Studies. Francis Hewlett, later a pastor in Detroit, was chosen as their spokesman. Father Mungovan heard him and then laughingly asked:

"Hewlett, you fool Hewlett! Sure do you want to be making a celebration of a funeral?"

the first of these was the discovery of gold in California.

It was in 1848 that James W. Wicks discovered gold in California.

and this discovery led to the great gold rush of 1849.

At this time, the United States was a young nation.

and it was in the process of expanding its territory.

and it was in the process of becoming a great power.

and it was in the process of becoming a world leader.

and it was in the process of becoming a great nation.

and it was in the process of becoming a great people.

and it was in the process of becoming a great country.

and it was in the process of becoming a great world.

and it was in the process of becoming a great future.

When he was appointed Archbishop of Toronto, Denis O'Connor took the insistence of the Holy See that he accept the post as approval of the policies he had followed in the Diocese of London. Therefore he would brook no interference. He refused to allow the Knights of Columbus in the Archdiocese on the ground that there were too many societies already. A delegation from Buffalos, headed by Father Michael Fallon who was later to be appointed Bishop of London, asked him to reconsider. He listened to an eloquent plea and then said:

"Now Father Fallon you can go back to Buffalo and look after your parish, and I'll look after the Archdiocese of Toronto."

It is not necessary to mention the name of the person who

has been mentioned in the preceding paragraph.

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Father Semande was an extremely good priest who always did his work and did it well. His eyes were piercing, his step deliberate, his tongue sharp, and his whole manner maintained the dignity of the priesthood. On the first Sunday after his appointment as pastor of St. John the Baptist Parish, Amherstburg, a young couple were doing public penance for getting married before a minister. The penance at that time consisted of their sitting in a prominent pew while a sermon was preached on the evil of their sin. Father Semande began:

"I am ashamed! I am ashamed! I am ashamed!"

With each repitition the scorn in his voice mounted and before he finished the couple knew what public penance meant.





When Archbishop d'Aviau secretly re-entered France in May 1797, one of his first acts was to open a Grand Seminary for the Diocese of Viviers. The students were few in number, twelve to fifteen, among them Father Jean Baptiste Polly. It was quality, not numbers that the Archbishop sought. He admonished the priests whom he placed in charge:

"Few, but good, Fathers. Yes, few but good; only twelve apostles were needed to convert the world and what will not twelve priests animated with a like zeal accomplish today? If they do not convert the world, they will contribute greatly to the re-establishment of good order in the diocese."





Father Polly was strict with himself and no less rigorous towards others. One night a scholastic had a dream in which he was summoned before the Judgment Throne. There was Our Lord with Father Polly on one side and on the other Father Augustin Payan, the one his theology teacher, the other his spiritual director. The hearing opened with a plea by his guardian angel:

"He has led a good life. See how he has loved the Blessed Virgin; how he has prayed; he has left all things to become a religious. Remember your promise: Every one that has left home, or brethern, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundredfold, and shall possess everlasting life." (Matt. 19, 29)

Then Satan spoke up:

"According to my record he wasn't always a model child, and touching his claim to have left all things for your sake just look at these instances of a want of true intention. And as for the actual leaving, this is how he has kept the Rule. Finally here is a long list of faults of commission and omission. Remember that You told the apostles: No man putting his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9, 62)

The devil was very convincing and the young man turned tearfully to Father Polly who was nearest. Pointing to the place of punishment, Father Polly declared:



"He must pay, and pay every last mite."

Father Payan instantly implored Our Lord to show mercy to his young confrere, but before the judgment was delivered the scholastic woke up and lived another forty years.

Mr. [Name] [Address]  
[City] [State] [Zip]

Dear Mr. [Name]:  
I am writing to you in response to your letter of [Date].  
The information you requested is as follows:  
[Detailed information follows]

Sincerely,  
[Signature]

Enclosure  
[Additional text or address on the right margin]

Father Vallon was a teacher who kept strict order. He was often assigned the class that in the previous year had given teachers the most trouble. He was absolute master in the classroom, in the study hall, and when on recreation. Of him Bishop Charbonnel wrote:

"He was a holy priest, but he belonged to that class of saints feared by those under them."

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AMERICAN MEDICAL ASSOCIATION  
CHICAGO, ILL.

"He bade them all around farewell,  
Then kissed the hand that gave him birth;  
Unweeping and unmurmuring,  
Gave to his God his final breath."

These lines form part of a poetic tribute to Father John Cushing paid by Mr. P.J. Maddigan at a meeting of St. Michael's Literary Association on October 12, 1868. When he had finished reading his poetic tribute, Mr. Maddigan added:

"His unfeigned kindness to me during the time that I was under his instruction I can never forget. Ever gentle, ever mild, calm and dignified; he bore himself towards his pupils with the air of an angel rather than their superior, while his virtues afforded a model."



the same time all around the world,  
 from Kansas to New York, the same  
 thoughts and feelings  
 were in the air of a great people.

These things had led to a great  
 feeling for the South, and in the  
 at a meeting of the Southern States  
 held in New York in 1850, when the  
 United States was divided into  
 sections.

The feeling between the North and the South  
 had been growing for many years,  
 and now it had become a great  
 feeling. The feeling was not only  
 between the North and the South,  
 but it was also between the North and the  
 South, and it was a feeling that was  
 growing every day.



Father Tourvieille was careful to avoid luxury in temporalities and believed that some austerity was good for church students. He defended his policy as being that of the Founders:

"We have worked, we have been content with little, we have earned bread by the sweat of our brow, and we have not eaten it alone; we have shared it with many others; we share it still. During the past fifty years we have given free tuition to more than 1000 pupils."

During the early years of the Republic, the United States was a young nation, and its people were full of energy and enthusiasm. They were determined to build a new nation, one that was free and independent, and one that was based on the principles of liberty and justice for all.

The first step was to write a constitution, and this was done in 1787. The constitution established a new form of government, one that was based on the separation of powers and the protection of individual rights. This was a great achievement, and it laid the foundation for the United States as we know it today.

Continued on next page

1. The first part of the report is a general introduction to the subject of the study. It discusses the importance of the study and the objectives of the research.

2. The second part of the report is a detailed description of the methods used in the study. It includes a description of the subjects, the instruments used, and the procedures followed.

3. The third part of the report is a presentation of the results of the study. It includes a description of the data collected and the analysis of the results.

4. The fourth part of the report is a discussion of the results of the study. It discusses the implications of the findings and the limitations of the study.

5. The fifth part of the report is a conclusion. It summarizes the findings of the study and provides a final statement on the importance of the research.

# INDEX

1. The index is a list of the topics and sub-topics covered in the report. It is arranged in alphabetical order.

2. The index is a useful tool for finding specific information in the report. It allows the reader to locate the pages where a particular topic is discussed.

3. The index is a valuable reference tool for researchers and students alike. It provides a quick and easy way to find the information needed for a particular study or project.

4. The index is a useful tool for organizing and summarizing the content of a report. It allows the reader to see the overall structure of the report and the relationships between the different parts.

5. The index is a valuable reference tool for anyone who is interested in the subject of the report. It provides a quick and easy way to find the information needed for a particular study or project.

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